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THE ECCLESIASTICAL REVIEW

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THE KINGSHIP OF CHRIST IN THE LITURGY.

Last Sunday of October.

THE first quarter of the twentieth century awakened to the clarion call of Pius X, "to restore all things in Christ". The second quarter of the century was signally marked by the establishment of the Feast of Christ the King. Pius X struck a mortal blow at Modernism, "the synthesis of all the heresies," and Pius XI, in his Encyclical *Quas Primas,* has taken the decisive step in bringing to a successful close the great work inaugurated by the saintly Pius X. Catholic literature has been profoundly affected in the interim, thanks to enlightened Papal legislation and leadership. To the happy selection of the text, *Instaurare omnia in Christo,* heralding the unremitting labors of Pius X to make contemporary church history a genuine work of restoration in theology, philosophy, literature, science, art and Christian life, we owe our possession of such a splendid collection of works on Christology. To the same fruitful source must be traced the ascendancy of Catholic workers in the fields of Scripture and Liturgy. The frequent references to Christ the King in the gallant struggle of the Mexican *Cristeros* and the Catholic party in Spain, as well as the emphasis laid on the claims of Christ the King at the Eucharistic Congress, held last June in Dublin, are all a sure evidence of the profound change effected in the modern world by this glorious campaign "to restore all things in Christ".

I.

It would seem helpful toward a better appreciation of this "coming of Christ into His own" in our day if we view the great Encyclical, *Quas Primas*, as the culmination of the program initiated by Pius X rather than as a new departure. Nor is the establishment of the feast of Christ the King the marking of a change from neglect to revival. Since the publication of the Reformed Missal of Pope St. Pius V there have been added to that great authoritative work many new masses, both *festal* and *temporal*. Among those additional masses that of the feast of Christ the King holds a position of preeminence, since unquestionably it is the culmination of all the honors which the Church has rendered to our Divine Saviour.

Before giving the reader a citation of the numerous references to the Kingship of Christ—taken from the pages of the Roman Breviary, the Roman Missal, and from the ceremonials used in the coronation of kings—a few words on the feast itself seem in place here. We still hear questions asked about the necessity or the fitness of the establishment of a *separate* feast of Christ the King. A fuller answer than *Roma locuta est* should be given. The best reply seems to be a restatement of the antecedents to the publication of the memorable *Quas Primas*.

After the Eucharistic Congress which was held in Rome eight years ago, more than three hundred prelates besought Pius XI to establish a separate feast in honor of Christ the King. Before giving an answer to their petition the Holy Father wished to have an expression of opinion on the part of the general body of the faithful. There appeared, in consequence, a series of articles in various reviews. Among the most significant were two articles from the pen of Father Juan B. Ferreres, S.J., of Barcelona, Spain. The great Spanish theologian and liturgist published his articles in the March and April issues of *Razon y Fe*, Madrid, 1925.[1] The author's aim was to show how completely in harmony with the spirit of the Church throughout her past history would be the establish-

[1] In THE ECCLESIASTICAL REVIEW, May, 1930, there appeared a beautiful appreciation of the Spanish work: *Historia del Misal Romano* by Fr. Juan B. Ferreres, S.J. That article was written by his Excellency, the late Most Reverend Bishop Shahan. The writer of this article has based his remarks on Fr. Ferreres's work.

ment of a most solemn feast in honor of Christ the King and not a more addition of a supplementary Mass to the Roman Missal. He consequently stressed the fitness of an entirely new feast and suggested its assignment to a special Sunday, preferably the last Sunday in October, i. e., the Sunday immediately preceding the feast of All Saints.

The Spanish Jesuit's articles received a generous measure of praise from the Roman review, *Ephemerides Liturgicae,* especially because of the fact that the writer had incorporated in his articles sufficient citations from the Roman Breviary and the Missal, to serve, in the words of the reviewer, as a complete liturgical service for the feast of Christ the King. The Roman liturgists differed, however, from their Spanish contemporary, in regard to the question of a new feast. They were opposed to the establishment of a new one, holding, as did many other eminent men, that the ideal day for the celebration of the Kingship of Christ would be the old feast of the Epiphany. How well Fr. Ferreres met that common objection we shall tell later on. Pius XI gave his authoritative answer in the Encyclical of 11 December, 1925—*Quas Primas.* Next day, in the decree *Urbis et Orbis,* the Sacred Congregation of Rites announced the approval by the Holy Father of a new Office and Mass for the new feast. No better source material for a study of the various aspects of the new feast can be recommended to the reader than this Encyclical *Quas Primas,* and a cursory perusal will show how much in sympathy is the exposition of the Holy Father with the work of Father Ferreres.

II.

It is remarkable how frequently the theme of the Kingship of Christ is to be found in the sacred liturgy. The only mystery of religion invoked with a like frequency, in the Breviary and the Missal, is that of the Most Holy Trinity. Few other attributes of Christ are so often referred to. One might reconstruct an exhaustive treatise on the various aspects of Christ's royal dignity from these copious allusions, selections from which we will now put before the reader, who cannot fail to be struck, at times, by their startling unexpectedness. As one priest stated to the writer: "I have been reading the

Breviary all these years and I never once adverted to this added significance."

We shall first turn to the pages of the Roman Breviary. In the Divine Office we find numerous references to the Kingship of Christ in the Invitatories. Examine the first office in the Breviary, that of the First Sunday of Advent. Here we are invited to adore *Christ the King* who is to come: *Regem venturum Dominum, venite adoremus.* For fifteen hundred years this invitatory has been resounding in our churches and every time that Divine Office was recited the same invitation was repeated eight times. The same invitatory is recited in all temporal offices for the first two weeks of Advent.

In a similar form we are invited to adore the Kingship of Christ in the greater number of the offices of archangels, angels, apostles, martyrs, confessors and virgins: *Regem archangelorum, Regem angelorum, Regem apostolorum, Regem martyrum*, etc., *Dominum, venite adoremus.* Practically every office, in Matins, opens with this cry of love and veneration for Christ the King. A rather surprising instance is that of the Office of the Dead: *Regem cui omnia vivunt, venite adoremus*: "Come and let us adore *the King for whose sake all things live*".

On 3 May the Church thus addresses us in the Office of the Finding of the True Cross: *Christum Regem crucifixum, venite adoremus*: "Come and let us adore Christ, the Crucified King." Very fittingly the Church has assigned to the Office of Corpus Christi the masterpiece of Saint Thomas Aquinas: "*Christum regem* dominantem gentibus, venite adoremus." We find in that of the Transfiguration: *Summum Regem Gloriae, Christum adoremus*: "Come and let us adore Christ, the Supreme King of Glory." In the Office of the Feast of All Saints is the invitatory: "*Regem regum Dominum*, venite adoremus, quia ipse est corona sanctorum omnium: Come and let us adore *the King of Kings, our Lord*, for he is the Crown of all the Saints."

From the tenth to the fifteenth centuries the old rhymed offices had a great vogue. Here again a study of the invitatories reveals a constant celebration of the Kingship of Christ. This is the invitatory in the office of St. Odo, taken from the Breviary of Urgel: "*Laudemus regum Regem*,—lucemque

dierum—quem venerandus Odo, delexit pectore toto." Odo was Bishop of the diocese of Urgel, Spain, distinguished for his love of the poor, the orphans and the widows of his flock. He died in 1122. In another rhymed office, that of the Lance and Nails,—an office supposed to be of German origin—we have: "*Celestis Regis lanceam* — venite adoremus — et pro clavis ejus—Christo jubilemus." In the office of Our Lady's Visit to St. Elizabeth occur the lines: "Celebrantem mysteria —*Christum Regem* in utero—venite adoremus." In the quaint rhymed office of St. Augustine the invitatory runs: "Jubilemus *regum regi* — Augustinus cujus legi — Manichaeos subdidit." The invitatory of the rhymed office of Corpus Christi is: "*Christo regi* jubilemus — corpus ejus adoremus — venite exultemus." Few are as expressive as the following from the Office of Saint Barbara: "*Regem regum omnium*—adoremus Dominum: Let us adore the Lord, the King of all kings."

The writers of old, to whom we are indebted for our Breviary hymns, frequently sang of the subject of Christ the King. Their treatment of the theme reveals an ingenious and varied method. The following is the first strophe from the hymn of Matins in the feast of the Holy Innocents:

Audit Tyrannus anxius,
Adesse regum principem,
Qui nomen Israel regat
Tueatque David regiam.

In the hymn of Matins for the feast of the Holy Name of Jesus the theme is that of the Kingship of Christ, in which He is called an *admirable King and a noble victor*:

Jesu Rex admirabilis,
Et triumphator nobilis
Dulcedo ineffabilis,
Totus desiderabilis.

Singularly beautiful is the hymn of Matins assigned to the feast of the Ascension. In this hymn the writer addresses the Eternal King most high, clothed in the supreme glory of His triumph, and stresses the fact that Christ holds dominion over all the things that are:

Aeterne Rex altissime,
Redemptor et fidelium,
Cui mors perempta detulit
Summae triumphum gloriae.
Ascendis orbis siderum,
Quo te vocabat coelitus
Collata, non humanitus
Rerum potestas omnium.

No less clear is the reference to the same theme in the office of the Transfiguration:

Hic ille *Rex est gentium*
Populique Rex judaici
Promissus Abrahae patri
Ejusque in aevum semini.

We shall close this phase of the article with a quotation from the hymn in the office for St. Joseph's day. This is a remarkable hymn in which the writer sings of Christ as the *King of Kings and the Lord of the Entire Universe* who, with a mere gesture, causes the infernal hordes to tremble whilst He is served, with loving submission, by all the citizens of heaven. The same hymn is also assigned to Lauds in the office for the feast of the Universal Patronage of St. Joseph:

Rex Deus regum, Dominator orbis,
Cujus ad nutum tremit inferorum
Turba, cui pronus familatur aether,
Se tibi subdit.

In the following offices the same theme recurs: Easter, the Dedication of a Church, Christmas Day (Lauds), feasts of Our Lady (Lauds), and in the Common of Confessor Pontiffs we have the familiar concluding stanza:

Sit, Christe, Rex piisime,
Tibi Patrique gloria.

In turning from the hymns to the antiphons and responsories we find expressions equally interesting on the same subject. The first antiphon in Matins in the office of the First Sunday of Advent reads: "Veniet ecce *Rex excelsus* cum potestate magna ad salvandas gentes, Alleluia." In the second

and third nocturns the theme of Christ's Kingship is repeated in different forms. In the offices of the Epiphany, Easter, Ascension and that of the Most Holy Redeemer the same subject is to be found in many of the antiphons. One selection from the old " rhymed office ", referred to above as of German origin—that of the ' Lance and Nails '—is of special interest: it is the first antiphon in both Vespers and Lauds:

Hasta *Regem gloriae*
Christum cruentavit
Dum crucis in arbore
Dominus regnavit.

In the responsories, which follow the lessons in the office, are to be found the best references to and the most expressive descriptions of the Kingship of Christ. We must confine ourselves to a few selections, the first from the office of the First Sunday in Advent. In this responsory we have a graphic account, in condensed form, of the divine origin of Christ's Kingdom, its universality and perpetual duration. He receives it from God, all the nations are His vassals, and to Him are subject all tribes and tongues. His authority and His reign are eternal and inalienable. The responsory referred to is this: " Aspiciebam in visu noctis, et ecce in nubibus caeli *Filius hominis veniebat: et datum est ei regnum et honor: et omnis populus, tribus et linguae servient ei. Potestas ejus* potestas *aeterna, quae non auferetur: et regnum ejus, quod* non corrumpetur." In the ninth responsory He is spoken of as the *descendant of David* who *shall reign as King* with *wisdom* and shall administer justice on the earth, and shall be called *Lord*, and *the Just One*. Great and tender is this tribute expressed in the responsory to the eighth lesson of the office for the Sunday within the octave of the Nativity: " *ORegem coeli,* cui talia famulantur obsequia stabulo ponitur, qui *continet mundum*: Jacet in praecepio, *et in coelis regnat.*"

We now take the reader to a study of the Kingship of Christ in the pages of the Roman Missal. Mindful of the manner in which these two great books of the Church are harmonized we shall expect to find also in the Missal frequent references to a subject so dear to the compilers of the Breviary. In the Introit of the Mass of the Blessed Virgin Our Lady is greeted

on the birth of her Son who *rules both heaven and earth forever and ever*: "Salve Sancta parens, enixa puerpera *Regem: qui caelum terramque regit* in saecula saeculorum." In the Mass of the Holy Name of Jesus we read: "Exultabo te, Deus meus, *Rex*: et benedicam Nomini sancto tuo, *Jesu*, in saeculum et in saeculum saeculi."

Turning to the Offertory of the Mass of the Epiphany, His Kingship is described as one to be recognized by all rulers and peoples: "Reges Tharsis et insulae munera offerent: reges Arabum et Saba dona adducent: et adorabunt eum omnes reges terrae, omnes gentes servient ei." The Introit of the second Mass of Christmas Day hails Christ as the *Prince of Peace* and *His Kingdom as one that shall have no end.* The "Communis" of the same Mass addresses Him as the *Holy King* and *Saviour of the World:* "Exulta filia Sion, lauda filia Jerusalem: *ecce rex tuus venit* sanctus, et *salvator mundi.*" Similar references are to be found in the Mass of the Epiphany. In all the Masses for the Dead He is hailed as King: in the Offertory, for example, "*Domine Jesu Christe, Rex gloriae,*" as well as in the well-known sequence line: "*Rex tremendae majestatis*". In the sequence of Corpus Christi the Missal has: "In hac mensa *novi Regis*". Lastly, in the procession on Palm Sunday the Church sings: "Gloria, laus et honor, tibi sit *Rex Christe* Redemptor . . . *Rex bone, Rex clemens*—cui bona cuncta placent . . . "

The Mozarabic Missal or Sacramentary has an interesting Preface for the feast of St. Leocadia. Christ is hailed as the *Invincible King,* leading His martyrs in the struggle to victory as a true King of martyrs: "Dignum et justum est, omnipotens Pater, tibi in honore confessoris tue Leocadie gratias agere per *Jhesum Christum* Filium tuum Dominum nostrum . . . *Invictum enim Ecclesiae Catholice caput* . . . et quoniam *invicti Regis auxilio* utebatur in corde . . . " In other prefaces of the Mozarabic rite Christ is hailed as the *Eternal King*: "Dignum et justum est, uere equum et salutare est nos tibi gratias agere, Domine Sancte, Pater eterne, omnipotens Deus, per *Jhesum Christum Filium tuum Regem Sempiternum tecumque regnantem,*" etc. Thanks is rendered to God the Father for the *admirable reign of our Lord Jesus Christ.* He is the *Only True King*: other kings are mere *images*, or *like-*

nesses of Him, as in the Mass of Pentecost; and elsewhere the Mozarabic Missal proclaims Christ as the King of Glory, the author and preserver of true peace amongst peoples. An examination of the Missals used among those who follow the various Oriental rites provides a like result. Everywhere reference to the Kingship of Christ is to be found.[2]

III.

A few words on the exact significance of the term "Kingship of Christ" may be introduced here. In what sense does the Catholic Church celebrate the royal dignity of Christ when she proclaims her Founder King of Kings, Lord of Lords, etc.? We must seek the exact teaching of the Church on this very important point in connexion with her whole exposition of the mystery of the Incarnation and all that the great mystery entails. We are taught that Christ, the Son of God, by virtue of the Hypostatic Union is constituted heir to all things, *quem constitutit heredem universorum*, in the words of St. Paul (Hebrews 1:2). Consequently, to Christ belongs rightful lordship over all created things and over the actions of men. As a further consequence, Christ has *direct* dominion over all nations and human society. His dominion is not merely spiritual; he has direct temporal dominion as well. This dominion of Christ is similar but superior to that held by all earthly rulers, for He himself has declared that His heavenly Father has given Him all power in heaven and on earth, for which reason He affirmed that He was King (St. John 18:37). He declared that His Kingdom was not of this world, simply because He owes it to no man nor to any earthly power. Rather, all His authority comes to Him from His own nature, since He is the natural Son of God whom the Father has assigned His heir. Christ said His Kingdom was not *of* this world, but He did not say that His Kingdom was not *in* this world.

Christ is the exemplar for all men who are called to rule over people and nations. All genuine statesmanship must be inspired by His doctrines and must be in conformity with His will. He sacrificed Himself for the good of mankind. In the observance of the natural law and the maxims of the Gospel

[2] Several quotations are given in the *Historia del Misal Romano* by Fr. Ferreres, S.J., Chapter II, part 6, page 397 et seq.

alone can be found an assurance that rulers will endeavor to give to their people a peace such as Christ has promised to those who hear His word and keep it. There can be no weakness nor tyranny in government if the heads of states keep their gaze fixed on Christ the King.

There is a corresponding obligation binding the subject to adore Christ as the King of Kings. Every knee must bow to Him—*ut in nomine Jesu omne genu flectatur*—not merely because of His Divine excellence, but because it is Christ who has enobled the true dignity of man. He has added a character of nobility to the obedience of the subject as well as to the authority of the ruler. Christianity has profoundly transformed society, given a charter of liberty to the slave and inculcated the doctrine of real equality among men before God. His conception of the brotherhood of men is the only authentic one. In a word, Christ is King of all kings and over-Lord of all chief magistrates in every state. He is the supreme Lord over all human subjects. But He is, withal, the common Father and, when time is no more, He will be the Supreme Judge of those who rule and of those who are subjects. From the sentence He will pass on both the subject and the ruler there shall be no appeal.

IV.

Since the theme of the Kingship of Christ is so frequently celebrated in the Catholic liturgy one may reasonably ask how it is that until our day no separate feast was dedicated to it exclusively. Here we find a case similar to that of the history of the feast of the Holy Trinity. For several centuries the mystery of the Trinity was celebrated every Sunday in the *Prefatio de Trinitate*. At the conclusion of every psalm recited in the Divine Office the same mystery was honored in the chanting of the *Gloria Patri*, was repeated in the *Symbolum Athanasianum*, and in the concluding lines of practically all the hymns and prayers. Therefore there did not exist a special need for a separate feast of the Holy Trinity. That such a separate feast was eventually established is enough to convince us that the Church does not view the mere addition of separate feasts as at variance with her liturgical laws.

One might be led to think of the feast of the Sacred Heart as marking an adequate recognition of the claims of the King-

ship of Christ. The feast of the Sacred Heart is devoted expressly to the commemoration of Christ's infinite love in His institution of the Sacred Eucharist, pays honor to His sacred Heart, that Heart of flesh and blood which is the symbol of His love for men, and also commemorates His Sacred Passion culminating in the transfixion of His Heart. The purpose of the feast is therefore entirely different from that of the Kingship of Christ. A much closer kinship exists between the Feast of the Epiphany and that of Christ the King. It is necessary to emphasize the fact that the feast of the Epiphany emphasizes the universal, all-embracing character of Redemption and the Messianic character of Christ. It is one of the feasts of the Divine Infant rather than of the God-man.

When an objection is raised against the institution of new feasts on the plea that they constitute an innovation, we must recall the true nature of the development of our liturgy. The same objection can be raised against all such additions. The Church is not dead nor fossilized. She is a living organism. By virtue of her God-given mandate she makes laws and establishes feasts solely for the glory of God, the salvation of souls and for the welfare of the nations. Therefore the feast of Christ the King is not one introduced against the spirit of the liturgy. It is exactly in the same way that the Church has developed the liturgy. Each additional feast marks a phase in the tireless warfare of the Church Militant. The infant Church was a training school for martyrdom. The celebration of Masses of the Martyrs, a common practice in the early Church, was, in the words of Saint Augustine, an exhortation to martyrdom whenever necessary for the defence of the faith. That age of fierce persecution was succeeded by one of comparative peace. The confessor became the logical successor to the martyr. The heroic self-denial practised by the cenobites becomes the stimulus for the faithful in general to ennoble their everyday lives by Christian living. The more spectacular phase of an earlier day has passed away. God Himself has frequently made known to certain elect souls His wish to have special feasts established in His honor. Those of the Sacred Heart and of Corpus Christi are outstanding examples.

We must remember, too, that the establishment of our great feasts marks the presence of a time of great crisis in the history of the Church. They have a close connexion with the history of heresies. The introduction of the *Gloria Patri* and the doxology at the conclusion of the liturgical hymns was occasioned by the Arian heresy. The Nicene Creed in the Mass and the *Quicumque* in Prime were added for the same purpose, a public protest against the inroads of heresy. The Nestorian heresy led to the introduction of the *Sancta Maria, Mater Dei, ora pro nobis.* When Berengarius denied the Real Presence of Christ in the Blessed Eucharist the Church added a new rubric commanding her priests, after the consecration, to elevate, for the adoration of the faithful, the consecrated species, in both forms. Later on came the feast of Corpus Christi, destined to offset the fell results of the defection of Berengarius. When Jansenism raised its head and the Church wished to reaffirm the benign character of the Gentle Saviour against the fast-spreading Jansenistic doctrines of unjustifiable rigor and puritanism, Christ Himself appeared to St. Margaret Mary, gave her a special apostolate to win His people back to the Mass and the frequent reception of Holy Communion. The crowning event in that work was the establishment of the feast of the Sacred Heart, the spread of early Communion among children and the devotion of the Nine Fridays.

The reader will now appreciate more the *raison d'être* of the establishment of a separate feast having for its object the special honor we must render to Christ our King. It has its peculiar fitness in our time. The world has lost Christ. The Church has the task of bringing to His Sacred Heart the heart-broken and hard-hearted of the world. Nations have for a long time ignored Him and all His rights and claims. *Nolumus hunc regnare super nos* would seem to sum up the attitude toward Christ of the heads of modern states as well as that of their subjects. In Him the ruler of to-day does not recognize an exemplar. His gospel is no longer accepted as a genuine source of inspiration in the legislative halls of the nations. The World War signified many things, but it showed conclusively what happens to nations, no less than to individuals, when men futilely attempt to ignore Christ. For all He is "set up for the resurrection or the fall." The Church saw

clearly that we were faced with a crisis more extensive and profound than that which confronted Christendom in the devastating incursions of the Vandals, the Goths and the Huns. In issuing his Encyclical *Quas Primas* Pope Pius XI appealed to men and nations to refrain from self-destruction. He convincingly proved to them that they must accept Christ and His teaching if modern society is to be saved. Our modern rulers are His representatives as truly as were the medieval princes. The latter acknowledged the Lordship of Christ and their vassalage: the ruler of to-day will not make any such submission. The actions of our men in authority will tell us if they are Christian. The Catholic Church, through Christ's Vicar at Rome, to-day reëchoes the words of the Royal Prophet: *Et nunc reges intellegite, erudimini qui judicatis terram.* The establishment of a separate feast of Christ the King is the chief event in the modern campaign of the Church of God to win back the nations to their allegiance to their King.

V.

In this latter connexion an interesting study is that of the ancient ceremonies attendant on the coronation of emperors and kings in which the theme of the Kingship of Christ is everywhere invoked. In one of the old Mozarabic Missals is a *Missa pro Rege* in which Christ is spoken of as "*Lord of all rulers, Prince of princes, Emperor of all earthly kings,*" etc.: "Vere sanctus, vere benedictus Dominus noster Jhesus Christus, Deus Deorum et *Dominus dominorum, Princeps principum* et *Imperator regum terre.*" In the Mass which was sung at the Coronation of Popes—after the Collects and immediately before the Epistle—the so-called *Litanies of Lauds* were chanted. The following antiphon to Christ the King was sung: "*Christus vincit, Christus regnat, Christus imperat*". Throughout the coronation service the same theme was reiterated. In the Coronation Manual of Charles V of France (1364-1380) is a concise declaration of the relation between the Kingship of Christ and the crowning ceremony of all earthly rulers. The latter, it is clearly stated, derive all their authority from Christ the King. The following extract from the *Ceremonial* (the Coronation Book of Charles V, London—1899) is a good example of the medieval recognition of the claims of Christ:

"Omnipotens sempiterne Deus creator ac gubernator celi et terre conditor . . . *Rex regum* et *Dominus dominorum* . . . Qui virtute crucis tartara destruxit. Regnoque Dyaboli superato ad caelos victor ascendit. *In quo potestas omnis, regnumque consistit et victoria. Qui est gloria humilium et vita salusque populorum.* Qui tecum, etc." [3]

The liturgists of old arranged the whole service as a petition to Christ to anoint the king-elect as so many ancient princes and prophets were the "anointed of the Lord". Prayers were offered that the newly-made ruler might receive from Christ the grace to reign in peace and in a spirit of justice so that when the term of his temporal office came to a close he might enter heaven to join the Immortal King of Glory. Many examples of the coronation ceremonies of Christian kings are to be found in the world's great libraries. Especially illuminating are those of the kingdom of France and the old ceremonials of Anglo-Saxon coronations. Public acknowledgment was always made of the Supreme Sovereignty of Christ on those occasions until the setting-in of the blight of the Reformation. The Church always extols the virtues of Christ the Great Exemplar. She commends His fortitude to the new ruler who will need that virtue in the trials attendant on every man's honest struggle to do what is right. The meekness of the Gentle Saviour is no less strongly stressed, since it is a quality necessary in one whose rule must not neglect the many who are lowly, weak and tender in years. Here is a characteristic prayer composed for the blessing and the imposition of the crown: "Accipe coronam regni in nomine pa + tris et fi + lii et spiri + tus sancti ut spreto antiquo hoste sic justiciam, misericordiam et judicium diligas. Et ita iuste et misericorditer, et pie vivas: ut ipso domino nostro Jhesu Christo in consortio Sanctorum eterni regni coronam percipias . . . ita ut contra omnes adversitates. Ecclesie Christi diffensor assistas, regnique tibi a Deo dati, . . ."

What are probably the finest records on the subject are those found in the ancient Spanish ceremonials. It is certain that the old Spanish rulers had the serious nature of their vocation most solemnly emphasized on the day of their coronation. A

[3] "Ordo ad inungendum et coronandum regum" in *The Coronation Book of Charles V of France*, supra cit.

perusal of the copious correspondence extant from the pens of the Spanish royal confessors will soon convince one that the subject was frequently discussed throughout the succeeding reign. The mission of the ruling prince was publicly declared to be an apostolate of moderation, benignity, justice and piety, all virtues which could be acquired only through an intimate union with Christ. If we pause for a moment to recall the twentieth-century method of inaugurating elected or appointed heads of states, we realize at once how poor we have become. We have not merely been robbed of the departed glories of medieval pageantry, pomp and ceremony, but the man of to-day, though he be hailed as "the man of the hour," has completely rejected the claims of Christ as King of all the nations. The Church in Spain spoke clearly of the Kingship of Christ. It is safe to say that she affirmed the latter doctrine no less consistently and preëminently than she did that of the Immaculate Conception. We learn from the records of the Councils of Toledo of how the Spanish prelates expounded for the enlightenment of her Visigothic rulers the Christian virtues and reminded them that God had entrusted to them the safekeeping of their subjects. Against any future departure from the path of prudence, fortitude, chastity, temperance and other virtues —the exercise of which would mean so much for the happiness and well-being of the kingdom—those old Spanish prelates pronounced the most severe anathemas *through Christ our Lord.* Numerous temporal and spiritual blessings were then invoked in a beautiful, Christian ceremonial, upon the head of the anointed ruler. In all, the most humble of his subjects were constantly commended to his care. The hasty irreverent service of to-day, concluding with the muttered "so help me God"—the only reference to His name, His rights and His claims—inspires one with the hope that in this particular phase as well as in others, the present generation may live to see a return to sanity, which is merely a return to reverence. That return is possible if we all are faithful in carrying out, in our individual spheres of influence, the spirit of the text, *Instaurare omnia in Christo.*

The following quotation from Father Martindale's stimulating work, *The Mind of the Missal,* will be especially appreciated by those who have not had the pleasure of reading the

book. It will also serve as an ideal conclusion for this paper on the great theme of the Kingship of Christ in the liturgy. After discussing in some detail the new Mass for the feast of Christ the King, Father Martindale concludes:

This magnificent Mass, therefore, sums up the mind alike of the Church and of her worship-book, the Missal. God has not willed to do anything whatsoever in regard to this universe and of our race therein, save through His Son. Through His Eternal Wisdom He created it: in that Wisdom He governs it and leads it to what it is to be: through that same Eternal Son, now made Man, He redeemed it when it sinned; and by union with Christ, and through Him with God the Father Eternal, and in no other way, is its blissful consummation to be reached. Christ then is at the Head of all that is. We have not only to acknowledge Him as supreme in our regard as individuals, so that we agree that we think Truth only when we think as He thinks, and do what is right only when we do what pleases Him; but even as He holds sovereign rights over the intelligence and behaviour of each man, so does He over social life, whether that of the family, or of any group within each nation, or of a nation, or of that community of nations, as it should be, that constructs the human race. Little by little, may be achieved that due order which makes harmony first within each individual self when it obeys Christ, and then, within those wider frontiers that are proper to Christendom. This process will not be completed until, as the upshot of His "mighty energising" Christ has submitted all things to Himself, as Himself is All *in* All. For this consummation, His representative, His Vicar upon earth, has bidden the world, once more, to pray with all its heart.

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THE GROWTH OF PERJURY.

THE incredible extent of the growth of perjury in modern life is a most significant evidence of loss of reverence for God and corresponding moral deterioration in the nation. That such a development should engage the most serious attention of the clergy is self-evident. Every effort should be made to awaken conscience in respect of the sanctity of the oath and to stir public opinion into action against every form of perjury. The writer gladly accepted the invitation of THE ECCLESIASTICAL REVIEW to make a study of the problem with

the hope that from time to time it may be taken up in the course of parish sermons. Since the oath arises out of the heart of religion, and its sanctity is derived from God Himself, who better than the teachers of religious truth can lead in the struggle to safeguard it as a final protection of truth and justice?

The oath is an expression of the religious instinct. Since man cannot adequately divine the secrets of the heart, God is called upon to witness the truthfulness of an assertion or the honesty of an intention, and to visit (at least eventually) wilful lying and dishonesty with condign punishment. But God rarely punishes immediately and visibly. He employs human agencies—the home, the Church, the school, the state with its law and court processes—to uphold the moral law of truthfulness. To a great extent these have failed to master the forces that lie behind perjury.

False swearing is not a mere matter of convenience or expedience, but rather a legal felony, a moral crime and a social catastrophe. Fundamentally it is a moral crime. It attempts to make God a liar and secondarily our neighbor a mere tool or puppet. The nation that breaks the Second Commandment will not bother about the Eighth. The individual who considers his own will above God's law will not stop at defaming his neighbor or perjuring himself. He who has no respect for the Author of Truth will pay scant attention to the law of the land. Lying and perjury are so common and so unabashed before the bench and the bar, because men are fast losing the saving sense of responsibility and ultimate accountability to God. The spirit of irresponsibility that works harm to men, really aims its shaft at God.

In common law perjury is a wilful attempt to mislead the court and to miscarry the course of justice, either by testifying positively when knowledge is only negative, or by swearing falsely under oath concerning any question material to the issue in a judicial proceeding or after court judgment. Material to the issue means pertaining to and influencing the decision. If a false oath did not change the sentence, it could not legally be classed as perjury—the very first and perhaps the most insidious loophole for escape from justice.

Arthur Train estimates that in the ordinary run of criminal trials, from 25 to 75% of the testimony offered by the witnesses of the defendant upon the direct point at issue is perjured.[1] Another law authority more recently held that perjury is so common that no lawyer or judge denies that some form of false swearing is found on one side or the other, or even both, in practically every case, whether criminal or civil. Corrigan states that in Greater New York 90% of all criminal actions are tainted with some form of perjury. Untermeyer thinks it has become so general as to taint and well nigh paralyze the administration of justice. With an experience of twenty years, Gibbons was able to report only two cases where perjury or subornation of perjury was neither involved nor suspected. This indictment excluded all "benign inaccuracies" and dealt only with "malignant false swearing". The causes of the well nigh perpendicular increase of perjury are manifold and involved. Failure to punish it is one of the most important.

The American Digest reveals thousands of criminal and civil actions in which witnesses or parties giving testimony have been impeached as unworthy of credit, but rarely have the courts held such persons in contempt or committed them for prosecution. If arrests are rare, convictions are almost negligible. In 1890 out of a total prison population of 82,329 there were 6,410 burglars and only 343 perjurers. Thirty years later the total prison population of the United States increased to 109,075, burglars to 16,500, perjurers decreased to 171. Every one knows that perjury increased.

In Greater New York, out of 103 arrests for perjury only fifteen were convicted in the three-year period from 1925-1927. In Chicago, where divorce rings vie with perjury rackets, only three perjurers were sentenced to the penitentiary in the five-year period from 1926-1930. In the state courts of the county of New York only nine perjurers were convicted in the fifteen-year period from 1912-1926. Convictions are rare because of the many legal technicalities, psychological difficulties, soft-hearted juries, hard-boiled lawyers, desperate criminals and sundry other reasons—above all, man's inborn and cultivated crookedness.

[1] Cf. *Prisoner at the Bar*, p. 225.

Easy to commit, perjury is hard to prove. The prosecution is obliged to establish a mental and volitional fact, the intent to falsify or disregard the truth beyond a reasonable doubt, in the face of presumed innocence.

Counsel pleads the frailty of observation and of perception, the trickery of memory, inadequacy of expression, especially on the part of the common witness, all the while shielding his clever propensity for lying. Why should one liar testify against another, or one racketeer cut wires on an organized ring? If with a little influence and a little more money one can escape penitentiary and social disgrace, why not try it? "Perjury has done the trick for so many others, why not for me?" says the poor benighted dupe, who fears the penitentiary more than hell-fire.

The Law.

False testimony is not legally called perjury unless it can be proved pertinent to the case and of influence on the verdict. Doubts on this head tend to confuse the court and liberate the guilty. Clever lawyers find many loopholes, so that among cases which to all purposes and intents seem parallel, some are convicted whilst others escape. The cleverer the lawyer, the greater chance to show that a lie was not material to a case.

Another loophole is in the law itself. When two sworn witnesses contradict each other the one shown to be false is not thereby found guilty of perjury. There must be a separate conviction on the testimony of another witness. If a witness contradicts himself, even wilfully, he is not convicted of perjury unless the court succeeds in establishing which of the contradictory sworn statements was true and which was false. And in addition to palpable and sworn self-contradiction, there must be added circumstantial evidence or even separate conviction.

Even if a man is detected and convicted, he generally escapes punishment. Is there any cogent reason to punish perjury only when it inflicts harm on another? What of the harm to his own soul? What of the injury to God? Why should a criminal who intended to block justice, no matter how much it might harm another, if it helped himself to escape, be spared? The same fallacy underlies the "material cause"

referred to above. Is it to the criminal's credit that the court was not influenced by his lying? Under these circumstances the clever liar can more easily escape detection and the stupid liar will more readily escape conviction. Both escape justice. Should not the clever liar be made to feel that indirect lying is just as wrong morally and socially as lying directly about the point at issue? Indirect lying does influence the issue, in so far as it obscures and hides it, thereby permitting the clever liar to escape detection. Should not the stupid liar who is easily detected be made to feel that he must not lie at all? In this sense, the court might almost be a training school for liars, not lawyers. Legislators, lawyers and jurymen ought to realize that the evil of perjury is something far more catastrophic, morally and socially as well as legally, than the mere harm inflicted, or even intended.

There are cases on record showing how the court condones perjury or at least fails to punish it, when it is detected. One perjurer in collusion with a second-degree murderer escaped justice by refusing to answer questions on the grounds she might disgrace herself, as if her previous relations were anything but a disgrace. In another case a man who had previously perjured himself regarding his own signature, was released merely because he openly confessed it later, when he was trapped. A woman who had framed up a case of permanent shock and feigned paralysis and thereby put a gas company to needless trial and expense was let go scot-free when detection induced a few innocuous crocodile tears and a forced admission of guilt. In this case the gas company had a clever lawyer who soon detected the palpable fraud by a clever ruse. Why should such a fraud and perjury go unpunished?

The law likewise fails to impress people with the solemnity of the oath, because it does not distinguish sufficiently between the oath proper and a mere civil affidavit. The former should be used only on important and solemn occasions and the breach thereof treated and punished as felony, whereas the letter should be restricted to the more important civil cases and violation thereof be punished as a misdemeanor. The government ought to have other ways and means of arriving at truthful asseverations than by demanding an affidavit for income

tax returns, customs declarations, certificates of title, certificates of professional qualification, license applications, corporation reports, automobile registration and taxation, registration for voting and many other non-juridical affairs. Is it not almost ridiculous to classify lying in these matters as perjury and to make it even theoretically punishable as a felony? The result, says Tuttle, is that the gravity of an oath is (almost) totally destroyed and technical perjury is so frequent as to be regarded as unavoidable. Such regulations are an invitation to perjury. Instead of lending special sanction to a document, they tend to bring the oath into contempt and to increase the difficulty of conviction.

PENALTIES.

In the states where perjury is a felony, the maximum penalty ranges from ten to twenty years, with a somewhat shorter term of imprisonment in states where it is legally only a misdemeanor. In New York, this felony carries a maximum penalty of ten years, unless it is connected with a trial for another felony, in which case the penalty is doubled. But the maximum penalty is seldom imposed.

Apart from the movement in some states to make all perjury a mere misdemeanor in order to facilitate prosecution in a court of sessions without a jury, the more general tendency of bench and bar is to consider the above-mentioned penalties far too severe. They almost deem it a privilege, if not a duty, to rescue the common witness, if not the professional perjurer, from the clutches of the law, because the punishment, even if not swift and sure, is too rigorous. Between the soft-hearted type of jury and the hard-boiled racketeering type of lawyer, the perjurer suffers a mild fate. Judges, lawyers, juries, who strain the law to free the perjurer out of mistaken sympathy, are greatly responsible for the defeat of justice and truth.

Well might the hard-boiled and bargaining witness, the soft-hearted jurymen and the incompetent judge—we are speaking of the minority—ponder how the ancients dealt with perjury, as they did summarily and adequately. The ancient Roman who committed perjury was cast from the Tarpeian rock. The ancient Egyptian suffered capital punishment. In the Mosaic code, the perjuring Jew was sentenced for the very

crime of which he falsely accused his brother. In later times, writes Mackaye, perjurers ran the risk of excommunication, forfeiture of goods, deprivation of a court hearing, compulsory penance, whipping at the post, the cart-tail or the pillory, even extraction of the tongue.[2]

The Bench and the Bar.

Justice William Gaynor places the chief responsibility on the trial judge who has the legal power to put the detected perjurer under bail or even in jail to await criminal prosecution. He can hold a suspected perjurer for arrest and recommend a trial, as is done in England. In that country the lawyer's conduct less often escapes the searching eye of the Bar Association. Section 102 of the American Penal Code, if applied, would take care of such emergencies. If the Brooklyn experiment or the practice in England were carried out more generally, the courts here would not be clogged up with attempts at black-mailing, framed-up convictions, needless and expensive trials by jury, legal chicaneries and delays in prosecution, which send honest men to jail and let loose upon a long-suffering public predatory law-breakers who seek sanctuary through perjury. Too many of our judges have adopted a tolerant attitude toward all but professional perjury.

A certain New York judge who expressed open contempt for the professional and racketeering type of perjurers, naïvely condoned a poor man who lied in court to save himself a few hundred dollars. He even remarked: "We have reached a stage where we merely try to find out which side is lying the least." Still more shocking is the attitude of some criminal judges who accept without question the testimony of policemen and secret detectives in framed-up cases, so notoriously frequent in metropolitan centers. With lawyers and even judges indifferent at times, how can justice be administered?

Soft-hearted judges at times place the sole responsibility of determining the facts upon the attorneys and the sole responsibility of interpreting the testimony upon the jury. Do not tradition and precedent in England invite the American judge to assume more of this responsibility, since he can distinguish facts from falsehoods better than the jury and can be more

[2] *Outlook Magazine*, May, 1929.

impartial and objective than plaintiff or defendant? What if he is occasionally accused of using his own judgment in dealing with undue hesitancies of speech, sly furtiveness, duplicity in manner, all of which must be dealt with tactfully, yet summarily, according to legal psychology, lest perjury and double-dealing be encouraged? If a judge is forever afraid of influencing the jury or of being denounced to the appellate court for arbitrary and despotic conduct, he will naturally close his eyes to injustice, so long as he finds it convenient to make unto himself friends of the mammon of iniquity.

The administration of the oath in a perfunctory and indifferent manner, without the decorum and dignity inherent in the solemn words, robs it of all solemnity and clouds the sense of responsibility to God. The cleverest liar as well as the most stupid poltroon at times balks at previously rehearsed lies and even breaks down when he is suddenly confronted with the majestic utterance of a solemn oath. To the consternation of his lawyer, he tells the truth. What a pity the skeptical judge does not realize that he himself is the man most out of place in a court of justice. How can he appeal to the God of truth when he himself doubts the very foundation of truth among men, belief in God. The bar likewise helps to bring the oath into disrepute, because victory is preferred to truth. Justice becomes a battle of wits and at times even a football of politics. The lawyer whose legal practice disclaims that he is his brother's keeper is no better than Cain—for with the bludgeon of selfishness and greed he smites truth and slays justice. The lawyer who accepts an unworthy cause or who supports the lying witness, merely to win his case and his fee, plainly prostitutes his profession. If instead of abetting the liar he would honestly and consistently discourage false swearing on his own side and have it punished on the other, perjury would soon die a natural death.

Only on the theory that victory is more important than truth and greed preferable to justice, can the so-called contingent fee flourish. Only when a lawyer's victory is based on truth and justice, is he morally entitled to a fee at all, to say nothing of being paid when he wins or in proportion to his success. The contingent fee should be abolished or at least regulated most rigidly, otherwise it will remain an open bait for perjurers.

Ambulance chasing makes perjury a ring and a racket, next to the divorce and the bootlegging racket. Why should hard-boiled lawyers and their greedy accomplices be allowed to batten on other people's distress? By hunting down wrecks and following them up with organized rings of perjurers, they succeed in forcing a case upon the unfortunate, in order to line their own pockets, all the while posing as friends in need. What a handicap to reputable lawyers and honest witnesses are not the contingent fee and its progeny—perjury rings. Unworthy lawyers should be disciplined and, if that does not help, disbarred. Lawyers who are in collusion with policemen, and judges who do not question such collusion should themselves be arrested for perjury; for after all, the bench and the bar are ultimately responsible for not detecting and punishing.

Malice, greed, racketeering have turned perjury into a full-grown organized industry. Professional liars and perjurers can be bought on application within half an hour, in Duluth, Denver, Des Moines, to say nothing of other notorious metropolitan centers like Chicago and New York. Ambulance chasers or runners as well as the coöperating policemen who furnish the accident report ply their nefarious trade, mostly under the supervision of a lawyer corps on a commission basis and are paid according to their ability to lie. Thus civil and even criminal courts are turned into houses of barter, in so far as they do not hunt down and punish the disreputable bargainers and the ignominious, soulless perjurers.

This study can only hint at the dreadful problem created in modern life by perjury and general indifference to it. The causes of it are complex and fundamental. Lack of religious conviction and lack of religious imagination, colossal neglect of religious training, contribute greatly to the problem. Neither explanation nor remedy can be simple. But much can be done and it should be done by sermons that will stir conscience and intelligence against this grave evil.

Let the one true Church (founded on Eternal Truth) and her leaders in the class room, in the pulpit, in the lecture forum, in the editorial sanctum, but above all in the confessional, do everything in their power to stem the rising tide of untruth and dishonesty. Tuttle writes: "Anyone of the

four great forces—the home, the school, the church and the business community—can do more to lessen perjury than all the laws that could be written on the statute books. Unless these forces are awakened into action, the consequences are bound to be increasingly evil. There can be no sound civic life, when justice becomes the plaything of falsehood, when perjurers with impunity stick their tongues in their cheeks and when perjury itself is little worse than a joke in bad taste."

The situation offers a challenge to which the priesthood can hardly remain indifferent. Granting that our young receive instruction in the course of their education, it is hardly to be expected that the faithful will remain unaffected by this dreadful indifference to the sanctity of an oath. Sermons calling attention to the spiritual, social, moral and legal implications of perjury are demanded by our reverence for the very ideals of Christian life.

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A POINT OF VIEW IN PREACHING.

The Unguarded Moment.

SERMONS on sin are called for very frequently in the ordinary course of parish life. While it is much more pleasant to set forth the impressive nobility of Christian ideals and to offer competent direction to those who love Christ and humbly endeavor to follow His blessed footsteps, the preacher must recognize his duty to deal with the ugliness of sin and its distressing implications. As our Divine Lord described and denounced sin with unfearing directness without neglecting the beauty of divine ideals, the priest who continues His work, is called upon to deal with sin and sinners no less than with the innocent and faithful.

The doctrinal explanation of sin will always have its place. Sin is and it remains the one supreme evil. Its relation to God and His law must be understood and every tendency to overlook this relation must be opposed by all resources of intelligence and faith. The secular tendency to see sin as merely personal degradation or social offence is always

mistaken and, by implication, a heresy. Sin derives its significance from the refusal of man to obey God where the choice is possible to him. There are, however, many secondary aspects of sin concerning which instruction is demanded in order to make resistance to it intelligent and effective. After all, sin is a human action and as such it proceeds in the manner of human actions in general. For this reason the preacher does well in treating sin now and then as a personal experience. That experience is often so little understood that doctrinal expositions leave untouched many who are near to sin without realizing it. And many who have sinned learn nothing from this unhappy experience because it has not been interpreted to them. The preacher may well rejoice in the praise given when it is said that a sermon "strikes home". I see no reason why he should not feel happy and well repaid when a hearer remarks, "You had me in your sermon to-day. You told me a lot about myself." In such cases the interpretation of personal experience brings the sermon very close to life and the advancement of the hearer in understanding of sin as personal experience is definite. One aspect of this experience is now singled out for attention as offering a suggestion for the treatment of sin not doctrinally but as personal experience. What is the rôle of unguarded moments in the history of a sin? It seems to be most important. And if the preacher can but drive the phrase into imagination and memory it will do splendid missionary work in keeping the soul faithful to God.

I.

There are unguarded moments in every life: times when care is relaxed, attention is diverted and resources lie unused. Accidents, tragedies, successful fraud of all kinds, illness, disaster in all forms occur every day because their victims were "off guard" at an unfortunate moment. No life escapes all inadvertence and the consequences of it. No one can be completely on guard against all physical and social dangers in our complex civilization. Wise men, however, learn from ordinary human experience and train themselves in habits of caution. In this way they escape many dangers and are recognized as wise men. All observers distinguish carefully, as the law does, between avoidable and unavoidable accidents

and illness, as reasonable care might or might not have prevented them. It is an easy task for the preacher to draw this fundamental lesson from all human experience and in this manner approach his theme. If unguarded moments appear as factors in disaster everywhere, are there any unguarded moments in the history of personal sin which will go far in accounting for it? The answer is obviously, yes. However, one must speak with some discrimination as to particular types of sin and sinners.

The habitual sinner who has given up his loyalties and lives quite regardless of God and His law, may be set aside for the moment. The faithful child of God who knows no serious flaw in his loyalty and has only minor human failings to lament, may be set aside as well. Between these two types we find the occasional sinner whose will to love and obey God is honest but whose wisdom and strength fall short. To what extent will unguarded moments account for personal experience in sin here? The preacher who addresses this type of Christian can count on his spiritual good will. His wish to avoid mortal sin is substantially honest. His knowledge of God's law is sufficient. His conscience is sensitive, as may be seen from the honesty of sorrow for sin and generous promises of amendment. Nevertheless, now and then all of this goodness is futile. A weakness is hidden somewhere. Mistakes in method occur and sin results. There are many explanations of such tragedies. To what extent may we explain them by unguarded moments not recognized, not foreseen? How far will an explanation of such moments go in affording the one form of protection needed to secure victory for the Christian soul?

Christian resistance to sin may well take for its keynote our Lord's words, "Watch ye and pray that you enter not into temptation. The spirit indeed is willing but the flesh is weak." The disciples, weary perhaps because "their eyes were heavy," but near to our Lord in His grief, relaxed their solicitude and fell asleep. An unguarded moment betrayed them into seeming indifference to the approaching tragedy of the Passion. All of our spiritual teaching insists on vigilance against the approaches of sin. When the attitude of alert watchfulness is surrendered, the spirit of true loyalty to Christ is impaired.

Neither the difficulty of spiritual struggle, nor the cost of spiritual integrity, nor the subtle excuses of a selfish heart can release one from his obligation to resist sin in all of its disguised approaches.

The Christian who is on guard always, whose will to virtue is constant and strong, knows well that he must bring his strength and his graces to bear directly on temptation at its outset. Quick decisions against it and refusal to count the cost are axiomatic among all who love Christ and accept responsibility for the care of their souls. Indifference to the beginnings of temptation, delay in taking a positive and firm attitude can occur only in unguarded moments when watchfulness is relaxed. The intelligence that avoids scruples, the good sense that sees all things in true proportions and the trust in God that supplements one's efforts may well be expected in every life. Our Lord never asks more than we can give. Who can refuse the tribute of faithful devotion to Him?

II.

The guardedness expected of every Christian is as extensive as the approaches of sin are. A hurried review of some of the phases of the history of sin in personal life will enable the preacher to point out the specific duties of loyalty to Christ that are involved in this aspect of spiritual life.

One must be on guard as to the sincerity of resistance to temptation. This sincerity is the outcome of insight into spiritual truths that are the background of human life and destiny. It rests on the settled determination of loyalty that hinders self-deception and implants a deep-seated preference for virtue as against sin. And when this attitude is acquired, one instinctively, without thought or effort, prefers loyalty to God over everything else. Duty and pleasure become identical and the soul moves happily on its way.

The sincerity of resistance to temptation that is here described is easily impaired if one is not on guard in respect of it. There is a natural recoil against spiritual effort that accompanies the unexpressed wish to have one's way, and very often one's natural way is the way of sin. Now and then one meets recoil against knowledge because it involves obligation and self-discipline. Mistaken views about the enormity of sin,

misrepresentation of temptation, minimizing responsibility, refusal to use words in their real sense, "telling lies to one's self," as a layman once expressed it, are in their several ways, sources of unguarded moments, factors that impair the initial sincerity of resistance to temptation demanded by the law of God and every relation of the Christian to his spiritual destiny.

Any or all of these processes may need only the "unguarded moment" to pave the way to sin. Every impairment of this initial sincerity is apt to be followed by subtle dishonesty in one's resistance to temptation. One may even offer prayers for strength while neglecting the actual steps demanded to conquer temptation. Any experienced director of souls will have met many instances of apparent sincerity accompanied by practical neglect of reasonable precautions against a first mortal sin or a repetition of sin. Evidence of sincerity is found when one understands occasions of sin and either avoids them when possible or adopts sure methods in prayer and foresight when they cannot be avoided. Underrating the danger of sin and overrating one's strength to conquer temptation are practices which, when aided by an "unguarded moment," defeat the mission of one's graces and make sin easy.

We can explain many sins in the lives of those whose graces and opportunities have been sufficient by accounting for the unguarded moments against which no foresight had been fostered, no long outlook had been cherished, no adequate protection had been provided in advance. If we search through the history of any mortal sin in the lives of practical Christians, we are apt to find some unguarded moment when early resistance was followed by carelessness that led to surrender. Had the soul not given up its loving watchfulness, victory would have come.

The constant teaching of theologians calls our attention to occasions of sin, to circumstances which invite surrender, cloud imagination, effect changes in one's attitude and still healthy spiritual aspirations into deadly inaction. These teachers were too profound in their understanding of the human heart, too well read in the mysteries of character, too experienced in dealing with the agonies of sin and aspirations for virtue, to overlook the fact that the will not to sin and prayer against it need, for their complete effect, the prudence that keeps one

on guard against every internal and external approach of sin. None who look upon life thoughtfully and in a large way; and none who learn from experience and observation can fail to perceive the inroad of circumstance upon determination, the subtleties of the human heart, the appeal of lurking wayward desire, the impulses of spiritual rebellion or the capacity of sin to await its opportunity. The ingenuity of evil in taking advantage of any unguarded moment, as it lays siege to the soul, furnishes material for a long chapter in the history of sin. May we not take it for granted that the Christian self-respect which falls not short of inspiration, the personal dignity and refinement that vindicate one's graces, the integrity that invites deserved praise, and the beautiful piety that so honors high-minded Christian men and women, have always need of making provision against the unguarded moments which otherwise await them as the future slowly unfolds its hidden ways and its unexpected temptations?

If a preacher who finds this general thought worth while as a sermon theme, cares to apply it in a particular manner to present-day freedom in the relation of the sexes, he will not lack opportunity to do so in view of the moral problems that now so much concern Christian ideals. The "unguarded moment" of one who is innocent provides occasion to the brutal selfishness of lust that shrinks from no tragedy or shame for its victim. The social freedom that custom unhappily allows to the young provides many "unguarded moments" in which unexpected onslaughts of passion overcome them. Innocent and unsuspecting, with neither thought nor intention of wrong, assured apparently in their mutual respect and personal integrity, they accept the liberties that are socially allowed, foresee no danger and adopt no foresight. But passion takes advantage of an unguarded moment and their souls are slain.

There is no other Christian virtue that awaits our efforts and invites our grave concern with more sustained appeal than chastity. And there is scarcely another virtue that is so directly endangered by unguarded moments. Temptations against it spring out of the depths of physical nature. Circumstances that may be occasions of sin surround us always. Thought, speech, sight, press and literature, association, art are or may be avenues along which passsion moves in its rest-

less energy. Self-deception in respect of temptation and occasion of sin are easily developed and to be expected. Exaggeration of moral strength is always to be feared.

The Christian centuries exalted chastity, and modesty, its heavenly sentinel, into eminence among the adornments of character. They built up an elaborate system of customs, conventions, maidenly and manly reserve in speech and companionship, all of which were intended to keep circumstances of association, conversation, thought, imagination and reading of such a nature as to safeguard the relations of the sexes and keep the Christian ideal safe against the attacks of passion. It is the perverted will of our time to allow a distressing measure of social freedom that multiplies occasions of sin without a thought of their peril and this means that "unguarded moments" are so multiplied socially as to constitute a constant menace to the Christian ideals of modesty and chastity. What this must mean to souls and their Saviour every priest well knows.

The preacher might well interpret this whole social development to the young in the hope that their understanding of the rôle of unguarded moments in the history of sin may protect them against this indiscriminate freedom. And perhaps he would find it possible to stimulate devotion to our Blessed Mother by asking them to look upon her and expect her intercession as sentinel of their unguarded moments.

III.

All social experience shows the far-reaching rôle of unguarded moments in every division of life. The history of personal sin, apart from deliberate sins of malice, will reveal such moments as factors never to be overlooked. Illustrations will not be lacking to anyone who might wish to make a study from this standpoint. There remains one further suggestion—that of advising hearers to make a quiet study of their own unguarded moments in relation to personal sin.

The thoughtful Christian should be able and willing to learn from his sins. In a sense they do not represent him at his best; rather do they reveal him at his worst in any given circumstances. Business practice is developed out of business mistakes. Professional practice advances as mistakes are dis-

covered and avoided. All approved methods in the business of the world rest on wisdom gained from mistakes. Can it be that the business of Christian living is exempt from this general law? The Christian who sins disobeys his God and makes a fatal mistake. Should he not be eager to find lessons in past sins and incorporate them in spiritual wisdom that will protect the time still allotted to him by the Providence of God? The treasury of knowledge of human nature and of interpretation of Christian ideals found in our inexhaustible spiritual literature includes countless lessons from the history of sins. The preacher utilizes that literature in most of his preaching, rather than his own independent observations and knowledge. Can he not carry this wisdom one step farther by teaching his hearers quietly and free from worry to learn from their own sins? And in such a practice some attention to unguarded moments will bring out lessons that should serve them well always.

There are many angles to such a study of personal sin. Let us take a faithful Christian whose knowledge is ample, whose character is formed, whose traditions of piety are strong and who really wishes to remain superior to temptation and loyal to God. He sins. What becomes of his knowledge for the moment? Where were his personal traditions of piety at the time? What revolution occurred to undo the work of many years and overthrow his loved ideals? All of these sources of strength, habits of grace, appealing spiritual satisfactions and honest loyalties availed not. What was the rôle of unguarded moments here? What lessons do they offer? What can be done to gain protection against them? By seeking answer the Christian learns from his sin and, let us hope, gains the right to utter the solemn words: "Felix culpa quae talem ac tantum meruit habere Redemptorem."

IV.

A sermon of this kind should have as a purpose the revelation of the sinner to himself. He must be helped to look upon sin as an intimate personal experience, a deliberate choice made in spite of knowledge, grace and high spiritual duty. His better self recoils from it. Yet he surrenders. No sooner was sin in the past committed than it was deeply regretted. But

the memory of remorse is dimmed again and the subtle processes of temptation undermine resolution as the first step in new surrender. It is this field of personal experience of sin that the preacher can find his most penetrating lessons and most direct appeal. Insistence on the impersonal doctrinal explanation of sin will inform hearers adequately as far as it goes. But when the preacher enters the sanctuary of personal life, traces the gradual process of thought and feeling, of circumstance and action that occur in the change from beautiful loyalty to abject surrender, he gains an authority for his word that only a hardened sinner will resist. And when he singles out the unguarded moment in the history of personal sin for particular and careful attention, he puts his hearer on guard at the point where his weakness endangers him most. Sincerity in resisting temptation is rarely given up with full understanding. Changes that are subtle undermine it without one's knowledge. Honesty in planning resistance is ordinarily not given up deliberately. It is gradual, unperceived changes that do so much spiritual harm. Just as political revolutions as we know them are but the last stages of a social process that has been long underway, so the actual sin of the Christian is the last stage in a series of changes in attitude whose first stage must be sought in thought, feeling and neglect that have escaped notice. There are many situations here that invite the preacher's attention when he studies sin as personal experience. That unguarded moments are facts that account for many sins is hardly to be denied. Adequate understanding of them will go far in helping the faithful to recognize the approach of sin and to conquer temptation as they fix their eyes on Christ and yield obedience to the call of His love.

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Washington, D. C.

CATHOLIC ACTION IN THE SOUTH.

THERE are those who contend that the non-Catholic mission movement has spent its force in America. However, when we stop to consider that of our population of one hundred and twenty-two million less than one-fifth belong to the Church, how can one ever question the need of non-Catholic mission work in the United States? Especially at the present time when the Protestant churches are disintegrating and giving way to indifferentism, should we priests bestir ourselves. It is admittedly less difficult to touch the souls of believing Protestants than to move their hearts after they have lost all Christian belief and have grown completely indifferent to revealed religion. With so much evidence in our country of zeal for the Catholic foreign missions, should there be no hope of arousing a new interest in our home missions? While both clergy and laity are so active in behalf of the unbeliever in a foreign land, shall we continue to neglect the American at our door? While striving with might and main to save the soul of the stranger, shall we ignore the spiritual needs of the one hundred million of our fellow-citizens who are outside the Fold?

Nor may we ignore the danger that faces our own Catholic people while the masses outside the Church are drifting heedlessly, helplessly into complete apostacy—into utter denial of the supernatural. Is it not true that to safeguard the faith of our Catholic people we must save our Protestant neighbors from infidelity?

Our priests are hardly doing their full duty by our separated brethren. Witness their low average of two converts per year. Much more could and should be done if all our priests were alive to the golden and urgent opportunity of winning souls for the Church right here at home. Our priests should be inspired when they learn of what some priests have achieved in this missionary field. A few weeks ago our Catholic newspapers reported the instance of Monsignor W. M. Farrell, Vicar General of the Diocese of Wichita and Rector of the Cathedral. Monsignor Farrell, ordained twenty-six years ago, has made 500 converts to date—an average of twenty converts yearly. It would be stimulating for the readers of

THE ECCLESIASTICAL REVIEW if the Monsignor could be induced to tell us how he achieved this notable result. It is in the hope of tempting him and other priests who have been successful in making converts to tell their story, that I shall venture to report what was done recently in this direction by a priest in Charleston, West Virginia.

To appreciate what was done in Charleston, it may be well to mention at the outset that the city is typically Southern and therefore offers both advantages and disadvantages to non-Catholic mission work. First of all, the Catholics are few and far between, there being less than 3,000 in the metropolitan area of the city, which according to the latest Government census contains a population of 108,000. It is not surprising therefore that in Charleston the Catholic Church is little known and even less appreciated. The vilest stories about the clergy are circulated freely. Even children are exposed from their most tender years to the poisonous slander of Mother Church. The Klan is still active and conducts regular meetings in quarters located near the Sacred Heart Church, which is the principal Catholic church and which is in charge of the Capuchin Fathers. While describing one of the women's clubs of the city the president explained that her club was rather exclusive "since neither Jews nor Catholics are admitted to membership".

However, to be fair to Charleston we must add that all of the men's civic clubs have Catholics among their members and have invited priests not only to address their meetings but also to take out membership cards. Because of the courtesy so characteristic of the South, the priest is treated with respect on all public occasions. A further helpful circumstance is the fact that Charleston, like most Southern towns, still represents a church-going community. The social life of the city is largely bound up with the various churches, and any person not affiliated with some church is by that fact cut off from most of the social life of the place. Closely associated with this practice of church-going is the Southern fondness of public speaking. Any orator is sure of drawing a crowd, and the patience of the audience in listening by the hour to a long succession of speakers is amazing to one coming from the rushing and bustling North. It must likewise be borne in mind

that publicly at least there is no direct opposition to the Catholic Church. The Y. M. C. A., which controls the religious features of the local radio station, acted upon the suggestion made by Protestants to invite Jewish rabbis and Catholic priests to appear on the program at least once a month. The Y. M. C. A. also invited the Catholic clergy to avail themselves of the services of its city-wide religious census taken up recently. Nor may we forget that, though the Catholics form a small minority of the population, they are ably represented in the legal and medical professions as well as in the important chemical industries and in the business world generally. Again, the education of the Catholic people is decidedly above the average. There are many Catholic college graduates, and practically all of the Catholic people have had at least a high school education.

We have gone into these details because we believe that the Charleston situation is more or less characteristic of conditions throughout the South, and hence all that was done in that city can probably be duplicated throughout the Southland, if not also in the North. In that large section of our country where our separated brethren are still a church-going group and still believe in the Bible, the Church should make every effort to reach the non-Catholics before they drift into the indifferentism and paganism that prevail so widely in other parts of the United States. Whatever bigotry may still prevail in the South should be dispelled by an effective campaign of enlightenment. Without any doubt most of this bigotry may be traced to ignorance: the person we do not like is generally the person we do not know well enough, and once the Southerner learns the truth about the Church he will certainly think less unkindly of her and will in many instances even esteem her, and perhaps under God come even to call her his mother.

The religious experiment made in Charleston is, with its encouraging results, all the more remarkable since nothing was planned in advance and the whole undertaking was the outcome of a mere coincidence. As is to be expected from the religious situation in Charleston, there are always a number of people under instruction. So many desired instruction last winter that the curate of Sacred Heart Parish found it impossible to deal with them individually and therefore arranged

with the pastor to organize an instruction class. In order to offer an opportunity to other prospective converts to join the class, the announcement was made at all the Masses on the first Sunday in January that beginning with the Feast of the Epiphany a class would be held once a week for inquirers and other non-Catholics who might be interested in the Church. At the same time Catholics were also invited to attend in order to obtain further information about the Church and her doctrine and practices.

To illustrate how even experienced priests may be wrong in their calculations, we wish to mention that a priest who had been laboring in Charleston for eight years, remarked after the announcement of the class that no more than ten would respond to the invitation, while another priest who had been engaged in Charleston for three years, estimated that no more than twenty would come for the first evening. But in this instance the Catholic laymen judged more correctly. The Knights of Columbus who had recently moved into new club quarters and who had been hoping that their hall might eventually serve as a Catholic centre, saw an opportunity for coöperating and immediately got in touch with the pastor. They offered the use of their hall for what they called the Catholic inquiry class. Incidentally we might remark that the leader among the Knights in this matter was the son of a Methodist deacon and a convert of twenty-five years' standing. The Knights also offered whatever other assistance they might be able to render. These Catholic laymen had felt even more keenly than the clergy the handicap of their Catholic minority, and welcomed the opportunity of asserting the claims of the one true Church. In accordance with the arrangements made previously, the first inquiry class was held in the parish church. The Knights were on hand to act as ushers and to take a record of the attendance. They were delighted to have 277 present at the first meeting. They remained after the Benediction of the Blessed Sacrament to explain to their non-Catholic friends the meaning of the sanctuary, the stations, as well as other furnishings of the church.

An important service rendered by the Knights of Columbus from the beginning was their efficient advertising of the inquiry class. They argued that the mere announcement made

in church would reach the relatively few people, whereas it was the public at large that should be told of the work. Again, with the sense of reality begotten of their daily contact with non-Catholics, their write-ups in the newspapers announcing even the first inquiry class played upon the curiosity of the Protestants. For instance, the public was told that "the doors of the confessionals would be thrown open", and that all non-Catholics would be invited to examine for themselves each and every part of the church. One unexpected feature of the first inquiry class was the eagerness with which all the Catholics present availed themselves of the invitation to examine at close range the altar as well as the confessionals and the sacristy of the church. Two priests were on hand to answer the many questions put by Catholics as well as Protestants.

Acting upon the suggestion of the Knights of Columbus that non-Catholics would be less embarrassed in coming to a public hall, the second inquiry class was held in the hall of the Knights. However, the attendance of 513 overtaxed the quarters of the Knights, and consequently all of the subsequent fifteen meetings were held in the church. Even the first meeting had revealed the earnestness of the people seeking information, and hence it was apparent from the beginning that here was an opportunity for giving a systematic course in religion. While the average non-Catholic mission continuing for one week cannot do more than treat a few Catholic doctrines in seven or eight lectures, more could be accomplished if the course could be extended over a longer period of time. Hence the curate of the parish who continued in charge of the work, decided to use the Baltimore Catechism as the text book. Six hundred copies of the Catechism were therefore given to the non-Catholics who at one time or another attended the meetings. The priest took for granted that his hearers accepted the fundamentals of Christianity, and consequently attempted no more than to prove the reasonableness of these doctrines. Opportunity for explaining the differences between Catholic and Protestant doctrines came not only in connexion with the explanation of the Catechism, but also while answering the questions submitted through the question box. The question box proved a popular feature of the inquiry class from the beginning. One hundred and twenty-five questions were sub-

mitted, all were respectful in tone, and all indicated a sincere spirit of inquiry. It was the variety and actuality of the questions that account in part for the interest with which the people listened for an hour and a half, week after week, to the explanation of Catholic doctrine. The attendance continued to hold up well, averaging 488 per meeting and reaching the highest figure of 639 on the closing night, 27 April, four months after the opening of the class.

It was edifying to note not only the interest of the audience, but also the sacrifices made by many in attending the class. Mothers brought their babies along to church. Some working people, both men and women, remained in the city for the evening, and returned to their distant homes only after the class had ended. There are not many Catholic churches in Southern West Virginia, and hence the distances that some had to travel to learn Catholic truth. One attorney motored every week a distance of twenty-five miles. Another man several times motored a distance of forty miles. The audience represented a cross section of the population. All the judges in the city attended at one time or other, the Catholic judge not missing a single time. The medical and legal professions were always well represented. But what impressed many Catholics even more was the circumstance that the president of the largest bank was there quite often, and that even the head of the free masons came a few times. Protestant women gave up their bridge parties on Wednesday night, and boasted that one night they missed even a lecture on contract bridge for the sake of the inquiry class. A group of Episcopalian women asked that the class meet on an evening when there was no prayer meeting at their own church so that they also might attend. All of this was food for thought for those Catholics who had been developing an inferiority complex with regard to their holy religion. Consequently it was not surprising that the Knights of Columbus and the Catholic Daughters of America arranged their meetings and Catholics in general so managed their social affairs, as not to interfere with the inquiry class.

In the meantime the Knights of Columbus continued to find plenty to do. They discussed the inquiry class at their weekly meetings and found the subject stimulating, since they realized

concretely how much the Catholic layman can do in carrying out the program for Catholic Action outlined by Pope Pius XI. Their constructive criticism on the other hand furnished many a helpful hint to the priest in charge of the work. Acting on their own initiative the Knights organized a committee to raise funds for advertising the class in the daily papers and for distributing Catholic literature on a generous scale. They raised $560.00 for this purpose. This sum made it possible to insert weekly in both the morning and evening papers of Charleston a display advertisement of four by six inches announcing the topics of each lecture along with the questions to be answered, and stating also that while the general public was cordially welcome, no collection would be taken up. The funds also made it possible to distribute 6,000 pieces of literature among non-Catholics, and to make certain Catholic books available in the public library. The Knights furthermore arranged to carry reports of the inquiry class in the news columns of the daily papers both before and after the meetings. The Sunday papers with their larger circulation were also used effectively for news reports and Catholic feature articles. Seven sermons on Catholic subjects were thus published in their entirety. The manager of the local radio station and its commercial representative, both of them Catholic, made liberal use of the radio for bringing Catholic doctrine and the inquiry class in particular to the attention of their invisible audience. The Knights of Columbus also engaged one of their number to publish news items in the diocesan paper in order to spread the news of the good work throughout the state.

Our frequent mention of the Knights of Columbus might create the impression that Charleston Council represented a large body of men, whereas as a matter of fact the membership is less than 250. The activity of the Council goes to demonstrate what can be accomplished by a well organized small group of men. But what all groups, whether large or small, require for effective organization is proper leadership. Are all our priests alive to their duty of providing such leadership? Or is it not true that the lack of Catholic action on the part of our laity is due chiefly to the absence of priestly leadership?

All the publicity that was obtained by the Knights of Columbus for the inquiry class brought the work to the knowledge of many more people than could possibly be reached by the priest in the pulpit. The reactions from this publicity appeared not only in the continued attendance in the church but also in the many letters that came from outlying points to inquire about Catholic doctrine or to request Catholic literature. Several of the questions received by mail as well as through the question box inquired about the Catholic doctrine on birth control. These questions were dealt with by clerical and lay speakers at a meeting held for married men and women in the hall of the Knights of Columbus. Charleston is the capital of the state, and Margaret Sanger had lectured shortly before in the city for the purpose of inaugurating birth-control propaganda throughout the state. Cards protesting to Congress against this propaganda were therefore distributed at the Catholic meeting and signed by both Catholics and Protestants. The N. C. W. C. News Service carried a report of the Charleston meeting and thus brought the work of the inquiry class to the attention of Catholics throughout the country. The address delivered at the meeting by Dr. B. H. Swint, brother of the Most Rev. John J. Swint, Bishop of Wheeling, was published in the Sunday edition of the Charleston *Gazette* and in this way brought the Catholic doctrine on birth control to the attention of some 40,000 subscribers. The prompt action of the Catholic group has postponed indefinitely the opening of the birth-control clinic that had been planned for Charleston.

It is natural that all this publicity gave rise to religious discussions throughout the territory for the whole period of the four months that the inquiry class continued in session. Catholics and non-Catholics discovered that religion may become an absorbing topic of discussion. The literature distributed at the various meetings also promoted these discussions. Catholics admitted that they sat up late into the night reading up on subjects about which they had previously known little—for instance, the ceremonies of the Mass, the arguments for Purgatory, or the doctrine on Indulgences. The ensuing discussions frequently gave rise to new questions for the question box, or to requests for books that dealt with the respective

subject in a fuller way than was possible within the limitations of a pamphlet.

Catholics naturally continued to form the major part of the attendance at the inquiry class. Yet the non-Catholics continued to be well represented, and a conservative estimate has it that between one and two hundred non-Catholics attended every Wednesday night. This estimate is confirmed by the number of those who accepted at the weekly meetings the literature offered exclusively to non-Catholics. Nor was the attendance of these non-Catholics confined to the inquiry class. The newspapers carried as a regular feature the announcement of church services on Sundays and during the week, and the attendance of non-Catholics at these services increased steadily. The curate arranged his sermon subjects to meet their needs and invited the non-Catholics every Wednesday night to attend the church services on Sundays as well as during the week, particularly when there was some special occasion, for example, the Forty Hours Devotion, Holy Week services, and so forth. In the beginning the presence of the crib attracted many non-Catholics to visit the church. At the time one of the newspapers published a sermon dealing with the history and significance of the Christmas crib as well as Christmas customs in Catholic countries. The same newspaper later carried a sermon explaining the altar and Catholic symbols and thus served to enlighten non-Catholics and Catholics as well. One Sunday morning the curate gave a running commentary on the Mass while the pastor said the two parish Masses. Catholics seemed to appreciate this interpretation of the Mass quite as much as the non-Catholics, and the church was crowded at both Masses. Another source of information was the medieval morality play, *Everyman,* staged in Lent by the graduates of the Catholic high school. The monthly "Parish Bulletin" regularly carried several articles tending to promote the work of the inquiry class.

The primary purpose of the class was to enlighten both Catholics and non-Catholics in the matter of Catholic doctrine. This purpose was realized. One evidence of this result was given on the occasion of the conferring of the major degrees by the Knights of Columbus shortly after the inquiry class was concluded. The state deputy of the Knights declared

publicly that no previous class of candidates had given such evidence of their knowledge of the Faith. The best showing on the occasion was made by a convert who had been received into the Church just two weeks before and who, because of his working away at a distance of forty miles, had received little more instruction than was given in the inquiry class.

From the very beginning non-Catholics had asked to be received into the Church. After the inquiry class had continued for two months a small class was formed for the further instruction of these prospective converts. It was encouraging to note the zeal of these people who came three evenings a week to the club-room of the Catholic Daughters of America for their instruction. In the end forty-six converts were received into the Church, among these three families with both parents and children. The Knights of Columbus and the Catholic Daughters of America arranged with the sponsor of the converts for a get-together meeting for the purpose of making the new Catholics feel at home among their new friends. At this meeting steps were taken to organize a converts league and to inaugurate in Charleston the work of the Catholic Information Society conducted so successful by Catholic laymen in Narberth, Pa.[1] Plans were also made to continue the work during the summer by having each month one inquiry class in the church and one social gathering in the hall of the Knights of Columbus. In this way the idea of the inquiry class will be kept alive in Charleston and the people will be ready to resume the weekly meeting of the inquiry class in church this fall. As a further result of the class the priests in Charleston expect to see throughout the summer and fall a steady stream of converts entering the Church.

While the reception of converts proved the most tangible fruit of the work, there were also other results. For example, it was observed that the Protestant Churches had revivals going on almost continually during the period of the inquiry class. These revivals were so frequent that one Protestant minister even went so far as to denounce them in a sermon, published in a newspaper, as being inspired chiefly by com-

[1] Cf. Rev. Maurice S. Sheehy, *Reaching the Unreachables*, in the ECCLESIASTICAL REVIEW, March, 1932, pp. 288-291.

mercialism. But no matter what the motive, there was undoubtedly more than the usual religious activity in evidence among the Protestants throughout the winter and spring.

A Jewish rabbi, however, did a most unusual thing. He asked permission to attend the Sunday High Mass together with his wife and the students of his class in religion. The Jews came to the Catholic church in a body, followed the ceremonies of the Mass reverently with the help of Father Smith's *Ceremonies of the Mass* (Paulist Press), and remained for an hour after the Mass to inspect both the church and the sacristy. The rabbi suggested that the Catholic curate return the visit by preaching in the synagogue. With the Bishop's permission the friar, wearing the habit of the Little Poor Man, spoke on St. Francis of Assisi. After the lecture the rabbi encouraged his people to study the life and writings of the Poverello, contending that his people would be the better men and women for coming under the influence of the Saint. The Jews took the advice seriously as was evident from the requests that came later to the Capuchin friary for Franciscan literature.

Further evidence of widespread interest was the attendance of some Protestant ministers at the inquiry class as well as their calling personally at the Catholic rectory. Some of these ministers coöperated in solving problems connected with several mixed marriages. It must be admitted that there was likewise another kind of evidence of the effectiveness of the inquiry class in that Protestant ministers called on their parishioners to restrain them from joining the Catholic Church.

While the inquiry class thus produced telling results among the non-Catholics, its results were even more apparent among the Catholics. Indeed, the results obtained in Charleston proved again that the non-Catholic mission is one of the most effective means for instructing our Catholic people in their faith. The question box turned out to be a helpful instrument in this instruction. The audience was invariably quickened into new interest when the curate after his formal lecture took up the questions from the question box, and thereby demonstrated the truth of the statement made by a former Catholic attorney general of West Virginia: "The question box is the most interesting medium for teaching religion." Material for

the question box was submitted by Protestants as well as Catholics. A goodly number of people also telephoned or called at the rectory for information. Others displayed active interest by sending in magazines or newspaper clippings dealing with religious subjects, sometimes adding the suggestion that the matter be discussed during the inquiry class.

Among the Catholics the inquiry class produced results similar to what is experienced in every mission. Catholics, fallen away for years, were reconciled to the Church. Marriages contracted outside the Church were blessed by the priest. The attendance at church services increased. There was more frequent reception of the sacraments. Young people brought their marriage problems to the priest, and parents asked the priest to help with the marriage problems of their children, and both groups could thus be advised betimes. Another evidence of zeal was the eagerness with which Catholics sought out fallen-away members of the Church or prospective converts in order to bring them personally either to the rectory or at least to the inquiry class. The converts, deeply appreciative of the grace of faith that had come to themselves, became most active in this apostolate. The present writer will never forget the joy in the voice of a convert when she explained after the baptism of one of her protegées: "This is number three for me!"

An interesting result of the inquiry class was that the Italian Catholics in Charleston likewise began to assert themselves. The curate happened to know, because of a short residence in Italy, a few Italian phrases and consequently gained the confidence of these people more easily. The officers of the Sons of Italy asked him to address a meeting of Italian men and women, chiefly for the purpose of inducing all to comply with their Easter duty. The Italian consul attended the meeting and pleaded with his fellow-countrymen to practise their religion in the country of their adoption.

The priests of the several parishes in Charleston coöperated generously with the work of the inquiry class by urging their people to attend. Other priests came to Charleston to see the inquiry class in operation, and some of these clerical visitors paid the sincerest compliment to the work by adopting the method in their own parishes.

The Sacred Heart Parish in Charleston is fortunate in having a well graded elementary school as well as a standard four-year high school. The pupils of both schools rendered invaluable help to the inquiry class. Most important of all, they offered on the morning of the class the Mass and Holy Communion for the good of the work. It was edifying to note the frequent sacrifices made by the children in thus doing their part to bring God's blessing upon the work. Almost needless to say, the Franciscan Sisters in the schools did their part not only by personal prayer but also by keeping alive the interest of their pupils.

The curate frequently submitted the material of the question box to the children in the elementary school and later quoted their answers in the inquiry class as offering evidence of the efficiency of Catholic schooling. Personally the children kept up their interest in the class, and in addition to asking frequently about the attendance whether it was growing or falling off, they often wanted to know whether this or that man or woman had been received into the Church, or whether their prayers for this or that person had not yet been heard. The children of mixed marriages were naturally most active in behalf of the work, and had their zeal rewarded in several cases by witnessing the conversion of their father or mother. The classes of the high school engaged in a contest (won by the Juniors) as to which group could produce the best results both by attending and by bringing people to the inquiry class. Stimulated by the question box in church, the students of the high school asked to have a question box of their own, and in consequence were given an opportunity of presenting their own problems. In these several ways all the children of the parish were kept in touch with the inquiry class and their interest elicited the coöperation of the home with the work of the church and the school.

The various results of the inquiry class in Charleston were all the more surprising in view of the fact that the curate in charge of the work had received no training for conducting non-Catholic missions. In fact, when he started the inquiry class he was a mere novice in parish work since he had spent the previous twenty-two years of his priestly life in teaching. This circumstance would seem to indicate that any priest who

would submit to the task of preparing the lectures and of getting the answers to the questions of the question box, could obtain the same or even better results if he put his heart into the work. In support of this view I might quote the case of the curate described by the Very Rev. Thomas A. Daly, C.S.P., the present Rector of the Apostolic Mission House in Washington, D. C.[2]

> Without any doubt there are many apostolic men among the diocesan clergy. I have known one who in fourteen years as assistant, besides attending to his regular parish work, instructed and received twelve hundred converts into the Church. When asked how he succeeded he answered: "Each convert was exhorted to bring a Protestant friend or relative to see me. Some kindly religious conversation, good books and fervent prayers did the rest. There is no secret about it. Only a love for Protestants and a little energy are needed."

It goes without saying that special training for non-Catholic mission work would have benefited the Charleston curate greatly and would have made his efforts even more effective. It must be admitted that the curate was acquainted to some extent with the non-Catholic viewpoint; for he had grown up in a Protestant environment. Furthermore, he continued to learn a great deal about Protestantism as the work progressed, as he missed no opportunity of meeting non-Catholics and remained on hand in the vestibule of the church after every inquiry class in order to become acquainted with the Protestants who had attended the service. It was likewise well that he opened his every class with the prayer of the Church Unity Octave and that he closed the service with the Benediction of the Blessed Sacrament. In this way he impressed upon both Catholics and Protestants the important truth that the ultimate results were in the hands of God, and that without His blessing to be obtained by prayer, all human efforts are in vain.

While the curate thus availed himself of whatever promised to further this work of progressive propaganda, he should not have ignored the frequent suggestions made by Catholics as well as Protestants to introduce congregational singing. The

[2] *Missions to Non-Catholics*, in the ECCLESIASTICAL REVIEW, Nov., 1931, p. 473.

Protestants especially missed this feature, and with some little effort the congregation could have been trained to sing the few hymns required for the weekly service. A further mistake made in the beginning of the inquiry class was to invite questions from the floor. Questions from the floor are in place in the case of a small group of fifteen or twenty, but may seriously hamper the work to be done for a congregation of hundreds of people. In fact, the questions asked from the floor in Charleston were generally beside the point and retarded the discussion. Hence the practice was discontinued after the third meeting of the class, and only those questions that had been submitted in writing or orally before the class were considered.

It is a matter of special regret that among the converts received there was not a single negro, and this despite the fact that some negroes attended the inquiry class and a few applied for admission to the Church. Yet in the end none was actually received. Either they failed to report for the necessary instruction, or they decided that the sacrifices required for reception into the Church were beyond them. Charleston has a large negro population and there is some feeling between the two races. Would the outcome have been different if a separate inquiry class had been conducted for the colored people?

Thus the experiment made in Charleston raises new questions and new problems. It is true, the experiment proved successful in the main, yet like every other attempt ever made by human beings to extend God's kingdom on earth, the final outcome creates a feeling of divine discontent. Nevertheless, though the results of the Charleston venture were far from perfect, they would seem to warrant the hope that the methods adopted in this inquiry class might probably help to solve some problems of the Church not only in the South but perhaps also in some other sections of our country.

FELIX M. KIRSCH, O.M.Cap.

Washington, D. C.

Analecta

SACRA CONGREGATIO DE SACRAMENTIS.

I.

De Aetate Confirmandorum.

Plures petitiones exhibitae sunt Pontificiae Commissioni ad Codicis canones authentice interpretandos, quaestionem respicientes aetatis confirmandorum, de qua est sermo in canone 788, et utrum dictus canon constituat tantum normam directivam an potius vere praeceptivam. Emi Patres eiusdem Pontificiae Commissionis in plenario Coetu diei 7 Iunii 1931, proposito dubio: "An canon 788 ita intelligendus sit ut Sacramentum confirmationis in Ecclesia latina ante septimum circiter aetatis annum conferri non possit nisi in casibus, de quibus in eodem canone" responderi mandarunt: *Affirmative*.[1]

Quoniam vero in Hispania et alicubi, praesertim in America Meridionali, viget consuetudo administrandi Sacramentum Confirmationis pueris ante usum rationis, etiam immediate post collatum Baptismum, a Sacra Congregatione de disciplina Sacramentorum, edita supradicta responsione, quaesitum fuit, an talis consuetudo adhuc servari possit.

In plenario itaque Coetu Emorum Patrum huius Sacrae Congregationis, habito die 27 Februarii 1932, re mature discussa, proposito sequenti dubio: "An consuetudo antiquissima

[1] *Acta Ap. Sedis*, XXIII, p. 353.

in Hispania et alicubi vigens ministrandi Sacramentum Confirmationis infantibus ante usum rationis, servari possit," Emi Patres responderunt: "*Affirmative,* et ad mentem." "*Mens est* ut, ubi Sacramenti Confirmationis administratio differri potest ad septimum circiter aetatis annum, quin obstent graves et iustae causae, ad normam can. 788, contrariam consuetudinem inducentes, fideles sedulo edocendi sunt de lege communi Ecclesiae Latinae, praemissa Sacrae Confirmationis administrationi illa catechesis instructione, quae tantum iuvat ad animos puerorum excolendos et in doctrina catholica solidandos, prout experientia docet."

In audientia diei 2 Martii eiusdem anni, referente infrascripto Secretario Sacrae Congregationis, Ssmus Dñus Noster Pius Papa XI responsionem ratam habere et confirmare dignatus est.

Ne autem ex hac resolutione aliquis error irrepat aut non recta intelligentia de sacrorum canonum intentione et praecepto circa aetatem admittendorum ad primam Communionem Eucharisticam, declarat eadem Sacra Congregatio, equidem opportunum esse et conformius naturae et effectibus sacramenti Confirmationis, pueros ad sacram Mensam prima vice non accedere nisi post receptum Confirmationis Sacramentum, quod est veluti complementum Baptismatis et in quo datur plenitudo Spiritus Sancti (S. Thomas, p. III, quaestio 72, art. 2); non tamen iidem censendi sunt prohiberi quominus ad eamdem Mensam prius admittantur, si ad annos discretionis pervenerint, quamvis Confirmationis sacramentum antea accipere non potuerunt.

Datum Romae ex Aedibus Sacrae Congregationis de disciplina Sacramentorum, die 30 Iunii 1932.

* M. CARD. LEGA, Episcopus Tusculanus, *Praefectus.*

L. * S. D. JORIO, *Secretarius.*

II.

LITTERAE AD EXCELLENTISSIMOS ARCHIEPISCOPOS ATQUE LOCORUM ORDINARIOS: DE TRACTATIONE CAUSARUM MATRIMONIALIUM.

In plenariis Comitiis die 27 Februarii labentis anni habitis in Civitate Vaticana, examini Emorum Patrum delata fuerunt

responsa, quae hucusque ad hanc Sacram Congregationem pervenerant ab Excmis Episcopis ceterisque locorum Ordinariis aut directe aut per Nuntios vel Delegatos Apostolicos data, quae tractationem causarum matrimonialium apud Tribunalia ecclesiastica respiciunt. Prouti postulabat gravitas omnino peculiaris huius negotii, res maturo examini amplaeque discussioni subiecta est, atque omnibus rite perpensis, iisdem Emis Patribus opportunum visum est, quae infra recensentur, decernere:

I. Excmi Episcopi et reliqui locorum Ordinarii *quotannis*, inde ab anno 1933 initium sumentes, *mense Ianuario anni insequentis* ad hanc Sacram Congregationem aut directe, aut per Nuntios vel Delegatos Apostolicos pro regionibus ubi hi sunt constituti, renuntiare tenentur:

1) nomina Officialis, iudicum, sacri Vinculi defensoris, actuarii atque advocatorum Tribunali suae cuique Curiae addictorum, pro causarum matrimonialium tractatione et definitione, relatis quoque academicis cuiusque, quibus praefulgent, studiorum gradibus seu titulis, vel saltem reddito testimonio de eorumdem prudentia atque canonica peritia;

2) quaenam pecuniae summa apud sacrum Tribunal deponenda a partibus postuletur, necnon taxarum notulam atque emolumentorum, quae pro unaquaque causa persolvi solent, haud exceptis advocatorum honorariis, et, quatenus casus ferat, peritorum; et insimul quomodo fuerit consultum pauperum gratuito patrocinio ad normam cc. 1908-1916;

3) numerum causarum matrimonialium, quae vel introductae vel adhuc pendent vel iam fuerunt definitae tum in prima quum in secunda instantia, pro unaquaque significando: *a*) diem, mensem et annum ipsius introductionis atque resolutionis pro utraque instantia; *b*) nullitatis caput; *c*) competentiae titulum; *d*) exitum nullitati vel favorabilem vel adversum, tum in prima cum in altera instantia, et, si eventus petitioni actoris adriserit faustus, etiam caput, e pluribus forte adductis, propter quod fuit sententia prolata; *e*) quomodo suum obierit munus sacri Vinculi defensor et utrum partes vel earum alterutra advocati aut procuratoris patrocinio usae sint;

4) numerum denique supplicum libellorum huiusce generis causarum, qui, utpote habiti solido fundamento destituti, inde a limine sunt reiecti.

II. Quo latius compleantur notitiae iam ab hac Sacra Congregatione receptae pro anteactis annis 1928 et 1929, quod ad easdem causas attinet, Excmi Praesules ne dedignentur ad eamdem Sacram Congregationem transmittere, per Excmos Nuntios vel Delegatos Apostolicos, si in regione sint constituti, secus directe, *intra trimestre a die prima Ianuarii anni 1933 supputandum,* relationes causarum matrimonialium, quae fuerunt agitatae in Tribunalibus suae cuiusque Curiae *intra triennium 1930-1932,* quaeque amplectantur oportet omnes notitias praecedenti capite, sub nn. 1), 2), 3) *a-c,* 4), expetitas.

III. Quod si fieri contingat ut, spectata parvitate dioecesis et praesertim inopia sacerdotum, aliquis Excmus Episcopus locive Ordinarius prohibeatur quominus ecclesiasticum Tribunal constituat quod suo munere congruenter, uti expostulat peculiaris causarum matrimonialium gravitas et tanti Sacramenti religio, perfungi valeat, ipse, prudenter secum pensato harum rerum discrimine maximoque momento, minime vereatur, etiam in levamen conscientiae suae huiusmodi loci vel personarum angustiam ad hanc Sacram Congregationem significare, ut ipsa huiusmodi necessitati, saltem ad tempus, prospicere possit, competentiam Tribunalis deferendo alii Curiae ecclesiasticae provinciae vel regionis, quae tali oneri sustinendo ob peritiores officiales ceterosque administros aptior evadat.

IV. Cuius incommodi enunciata provisio aeque valere censenda est pro iis Curiis suffraganeis et metropolitanis, quae ad normam quoque can. 1594 § 3, probante Apostolica Sede, appellationis sedes fuerunt constitutae, si in iis reperiantur rerum adiunctis ut, praeter causarum primae instantiae, etiam secundae instantiae pondus ferre non valeant. Quo in casu peculiarem Curiam, eamque metropolitanam, si haberi possit, pro appellatione designent, eaque, quatenus necessariis instructa conditionibus comperiatur, a S. Sede adprobabitur, incolumi tamen semper iure appellationis ad Sacram Romanam Rotam iuxta praescriptum can. 1599.

V. Praefatae relationes in examen assumentur in hoc Sacro Dicasterio a quodam peculiari RR. PP. Consultorum coetu apud idipsum instituendo, qui praeterea idonea remedia, pro casuum necessitate, excogitabit et suggeret, haud praetermissa, quatenus opportunitas expostulet, inspectione per Visitatores

Apostolicos ab Excmis Nuntiis vel Delegatis Apostolicis, probante Sede Apostolica, vel ab H. S. C. designatos peragenda, ut de visu conspiciant utrum Tribunalia ecclesiastica recte, ut decet, officium suum expleant et moderentur.

VI. Ne supra relatae praescriptiones immodicae atque praeposterae videantur, Excmi Episcopi momentum gravitatemque causarum matrimonialium secum ipsi perpendant, quae proinde non solum quam maxima peritia, sollerti cura ac diligenti investigatione sunt pertractandae ne inviolabile matrimoniale vinculum in discrimine ponatur, verum etiam intra temporis intervallum canone 1630 praefinitum rite absolvendae, cum non semel succurrendum sit, de rigore iustitiae, abnormi familiarum statui et conditioni, etiam sub respectu patrimonialium bonorum, quaeque semper detrimento esse possunt conscientiarum tranquillitati et animarum saluti.

Haec ideo remedia, ab EE. PP. in memorata plenaria Congregatione proposita circa tractationem causarum matrimonialium, cum infrascriptus Secretarius huius Sacrae Congregationis Beatissimo Patri Pio divina Providentia Papae XI in audientia diei 2 Martii 1932 significasset, Eadem Sanctitas Sua, attente perspectis huius magni negotii materia atque consectariis maximi momenti inde promanantibus, eadem rata habere atque comprobare quoad omnia, supremo auctoritatis Suae oraculo, dignata est, insimul praecipiendo ut cum Excmis Archiepiscopis, Episcopis ceterisque locorum Ordinariis communicentur, ab iisdem sedulo ac religiose exsecutioni demandanda.

Datum Romae, ex aedibus Sacrae Congregationis de disciplina Sacramentorum, die 1 mensis Iulii anni 1932.

* M. Card. Lega, Episcopus Tusculanus, *Praefectus.*
L. * S. D. Jorio, *Secretarius.*

ACTA OFFICIORUM.

Pontificia Commissio Ad Codicis Canones Authentice Interpretandos.

Responsa Ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. – DE CONCURSU PAROECIALI.

D. An forma concursus, de qua in canone 459 § 4, servanda sit etiam in prima provisione novae erectae paroeciae.

R. *Negative.*

II. – DE IMPEDIMENTO PUBLICO MATRIMONII.

D. An ad habendum impedimentum publicum, de quo in canone 1037, sufficiat ut publicum sit factum ex quo oritur impedimentum.

R. *Affirmative.*

III. – DE SEPARATIONE CONIUGUM.

D. I. An separatio coniugum ob causas, de quibus in canone 1131 § 1, forma administrativa decernenda sit.

II. An in causis separationis coniugum, de quibus in canone 1131 § 1, in secundo gradu eadem servanda sit forma ac in primo gradu.

R. Ad. I. *Affirmative,* nisi ab Ordinario aliter statuatur ex officio vel ad instantiam partium.

Ad II. *Affirmative.*

Datum Romae, e Civitate Vaticana, die 25 mensis Iunii anno 1932.

P. CARD. GASPARRI, *Praeses.*

L. * S. I. BRUNO, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Privy Chamberlains Supernumerary of His Holiness:

30 June, 1932: Monsignors Denis J. Kane and Connel A. McHugh, of the Diocese of Scranton.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION FOR THE SACRAMENTS (1) issues directions concerning the age for receiving the Sacrament of Confirmation; (2) publishes letter to the Bishops on matters relating to ecclesiastical matrimonial courts.

PONTIFICAL COMMISSION FOR AUTHENTIC INTERPRETATION OF THE CODE replies to questions concerning appointment of pastor of new parish; concerning public impediment of marriage; concerning separation of married couple.

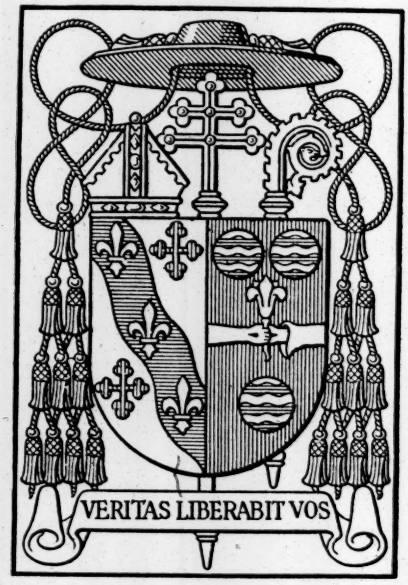
ROMAN CURIA announces officially recent Pontifical appointments.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF DUBUQUE.

Two coats impaled. A: Silver, on a bend wavy azure, between two crosslets gules, three silver fleurs-de-lis erect (See of Dubuque). B: Gules, between three fountains, the forearms of our Lord and St. Francis in fess, silver, the hands pierced gules and holding a silver lily (Beckmann). The arms of the Archdiocese have been explained in the REVIEW, Vol XLVI, No. 1, p. 90, as have also those of Monsignor Beckmann after his appointment to the See of Lincoln in 1924, Vol. LXXIII, No. 5, p. 521. On his translation to Dubuque he abandoned the Lincoln "impalement" to Bishop Kucera, now the third bearer of the Lincoln heraldry, and substituting for it the heraldry of his new jurisdiction, became the second bearer of the Dubuque diocesan arms, in orderly progression. Of the twelve Archdioceses possessing established corporate

arms, six now have these arms borne for a second time by succeeding Ordinaries. Thus the value of permanent diocesan

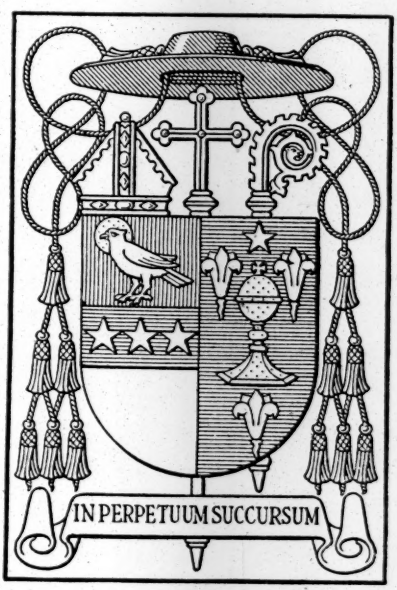


heraldic bearings and the orderly traditional use of them is becoming more and more recognized.

II. Arms of the Bishop of Nashville.

Two coats impaled. A: Per fess gules and silver, on a fess azure three silver molets and in chief a silver dove with a gold halo (See of Nashville). B: Azure, a gold ciborium between three silver lilies and in chief a silver molet (Smith). When, a year ago, it was decided by the Bishop to establish diocesan heraldry, the problem was solved as follows. The number and arrangement of the charges is the same as on the coat of Gregory XVI, who erected the See; with, however, a reversal of the red and the blue of the Cappellari arms, a change of the three gold stars ("molets") to silver, and a substitution of a dove, in the "chief," for the black hat. The dove is there for two reasons: first, because it is heraldically associated with the diocesan name, as the family of Nash of Nashville, County

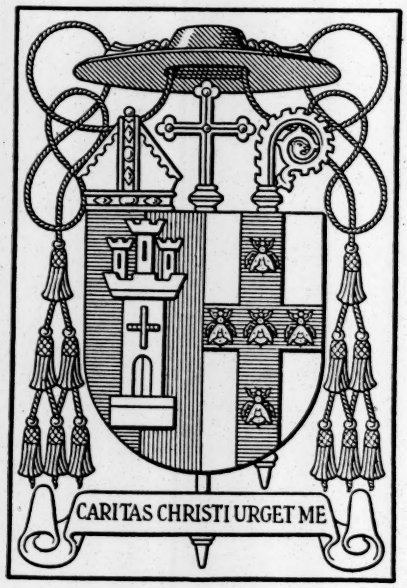
Cork, bears three silver doves on its shield, and, secondly, because of the Cathedral dedication—as will appear. A silver star on blue is an heraldic attribute of Our Lady, and when three are used, the number honors the Blessed Trinity. Now the Cathedral dedication is in the name of the Incarnation, and for this we have no single, specific heraldic emblem. However, when we take the haloed dove to symbolize the Holy Spirit and the stars Our Lady, we have suggested, as well as heraldry may, the dedication: *Et incarnatus est de Spiritu Sancto ex Maria Virgine.* The occasion also seemed a fitting



one for the Bishop to revise his personal heraldry. To suggest his surname, the ciborium is taken from the shield attributed to St. Dunstan, the patron of gold- and silversmiths, which bears this charge alone; and certainly a ciborium is the noblest work to which a "smith" can devote his craftsmanship. The lilies here honor the Blessed Virgin, replacing the effigy of the former coat, and the star, in this case, is a mark of affection, taken from the arms of Bishop Chartrand, his Consecrator.

III. Arms of the Bishop of Toledo.

Two coats impaled. A: Party azure and gules, a silver tower with three turrets, charged with a couped cross gules (See of Toledo). B: Silver, on a cross azure five golden bees (Alter). The arms of the Diocese have been explained in The Review, Vol. XLVI, No. 1, p. 93. The Bishop's coat is

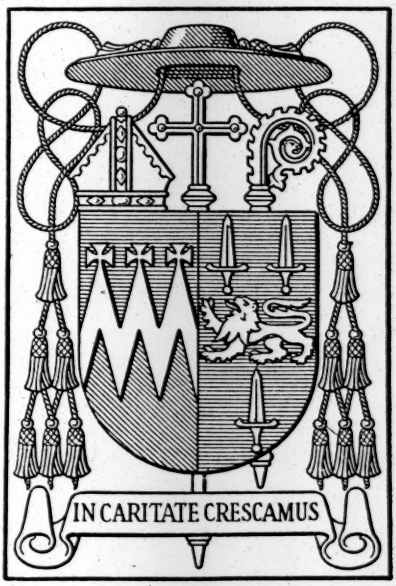


derived from that of the Alter family of Bohemia, which shows five golden bees on a blue field, arranged two, one, and two; here the blue is cut into a cross, the bees are, necessarily, differently disposed thereon, and the cross is placed on a silver field, silver and blue being the colors of Bavaria, the home of the Bishop's forbears. Like the Bishop of Lincoln, Bishop Alter is now the third in succession to use the arms of his diocese, which thus may be considered firmly established.

IV. Arms of the Bishop of Reno.

Two coats impaled. A: Per fess azure and vert, a silver dance, the three upper points ending in crosses formy (See of Reno). B: Azure, a lion passant between three swords, all

silver (Gorman). The Diocese comprises the State of Nevada, named after the "Sierra Nevada," or snowy mountain range. On the arms, therefore, the identifying charge is a white or silver "dance," the old heralds' term for a fess, or horizontal stripe, that is zigzagged like the teeth of a saw ("sierra"). We have, thus, an indication of a snowy mountain range in the abstract convention of medieval heraldry and not a pictorial "representation," or a landscape view of the much later and wholly debased heraldry in which uninstructed

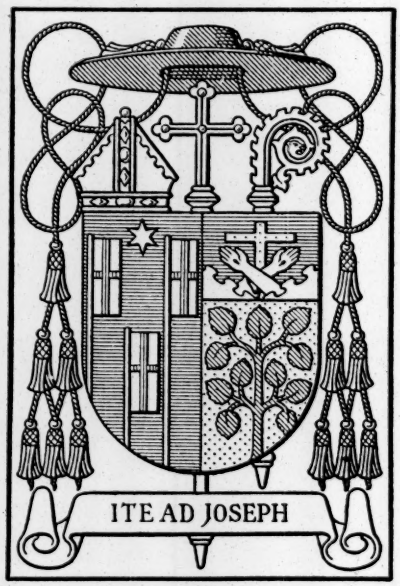


amateurs seem to delight. The three upper points end in crosses in honor of the Holy Trinity, and the blue above and green below complete the simple design. The old technical term "dance" for a fess of this type, may disturb certain tender minds. Some years ago, in describing a bishop's excellent family coat, I used an equally ancient technical term and called it "canting" heraldry, i. e. a rebus coat, where the charges "sing" out the owner's name, as does the little church on the della Chiese arms. (The term is probably from *cantus,* a song.) I had straightway a monitory letter from another ecclesiastic, deploring that I should accuse any bishop of

hypocrisy, or "cant," even in his heraldry! But to return to the Reno arms. The Bishop's personal impalement is the fine, unaltered coat of the Gorman family, also used by the late Bishop of Boise.

V. ARMS OF THE VICAR APOSTOLIC OF WUCHANG.

Two coats impaled. A: Azure, three banners, two and one, the staffs rising from the base line, of silver a cross gules, and in chief a silver star of six points (Vicariate of Wuchang).



B: Gold, an aspen tree vert, and a Franciscan chief (Espelage). The Chinese name "Wuchang" means "prosperous army". In Velasquez's great painting, the Surrender of Breda, it has often been remarked how the painter suggests a great army simply by a row of lance-tips against the sky at the right. Here I have been driven to a similar device, having to restrict myself, however, to three banners of the Church, in honor of the Holy Trinity. But one feels that the suggestion is a sufficient one. To indicate that the army is "prosperous," the banners stand out against a clear blue field, or "sky," in

which rides the silver star of Our Lady. The Bishop's name, Sylvester Espelage (the latter from the German "Aespe," an aspen) calls for an aspen tree as clearly as did della Rovere for an oak.

PIERRE DE CHAIGNON LA ROSE.

THE MIRACULOUS MEDAL.

Significance of the Twelve Stars: A Speculation.

"A great sign was seen in the heavens, a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars." (Apoc. 12:1.)

St. Ambrose, St. Bede and many divines understand this text as referring to our holy Mother, the Church, the spiritual mother of all the regenerate, and which is also called the Bride of Christ. (John 3:29; Eph. 5:32; Apoc. 21:27.)

On the other hand, St. Augustine in his treatise *De Symbolo ad Catechumenos;* St. Bernard in his *Sermo De Beata Virgine;* and St. Bonaventure in his *Speculum Beatae Virginis,* apply the passage to the holy Mother of the Lord, as do many learned divines.

Among the great doctors, St. Bernard is preëminent in devotion to the holy Mother. The Mellifluous Doctor interprets the twelve stars as twelve prerogatives, special privileges, gifts of Graces peculiar and particular to her, which she has in common with none other of the children of Adam.

I give St. Bernard's list, first in his own beautiful latinity and then my translation in English:

I. Singularis fulgur in generatione;
II. Angelica salutatio;
III. Spiritus superventio;
IV. Filii Dei conceptio;
V. Virginitatis primiceria;
VI. Sine corruptione fecunda;
VII. Sine gravamine gravida;
VIII. Puerpera sine dolore;
IX. Mansuetudo pudoris;
X. Devotio humilitatis;
XI. Magnanimitas credulitatis;
XII. Martyrium cordis.

My translation:

I. Singular brilliance in her being begotten;
II. Saluted by Gabriel;
III. Overshadowed by the Holy Spirit;
IV. Mother of God;
V. First Exemplar of Virginity;
VI. Fecund without corruption;
VII. Bore Him without irksomeness;
VIII. Brought him forth without pain;
IX. Mildness of Modesty;
X. Devotion of Humility;
XI. Magnanimity of her faith;
XII. Martyrdom of the heart.

Balmes says: "He [Bernard] rises like a mighty pyramid above all the men of his time." Dante calls him "her own Bernard".

Nevertheless, Pesch (NN. 318ff.), following Mabillon and Benedict XIV, affirms emphatically: "St. Bernard taught that the Blessed Virgin was sanctified not otherwise than were St. John the Baptist and the prophet Jeremias"; not therefore at conception, but before birth; and this view is not out of harmony with St. Bernard's first prerogative.

There is a vehement controversy. All that can be said is that there is grave doubt at least whether St. Bernard did not deny (a matter of opinion at that time) the Immaculate Conception as defined by the Church in 1854.

Theological science and the Church have cleared up many things that were in doubt or unknown in St. Bernard's day. This is why the writer proposes to emendate St. Bernard's list (some of which even now are a matter of opinion) and incidentally try to puzzle out the significance of the twelve stars on the reverse of the Miraculous Medal.

The writer would suggest the following list of prerogatives:

I. *Immunity from sin and concupiscence.*

The solemn definition of the Immaculate Conception in 1854 by Pius IX excludes original sin. The first instant of physical existence was the first instant of supernatural life. The two lives began simultaneously in her. "By a singular grace and

privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of the human race" (part of Definition).

Nor did she afterward commit actual sin little or great; so dowered was she by God with a "copia of heavenly charismata above all angels and all saints that she was always absolutely free from every stain of sin." (Bull of Pius IX.)

All the Fathers teach that "the Blessed Virgin was always immune from even semi-deliberate venial sin." (Palmieri, pp. 749, 750.)

The Council of Trent, while not defining her sinlessness, excludes any contrary opinion. (Session VI, Can. 32.)

This immunity from sin and her major sanctity, "a sanctity and innocence the greatest conceivable under God" (Bull of Pius IX, 1854), divines regard as proof that she was immune from even indeliberate motions of concupiscence. She had only two enemies. The schism of nature was not in her.

II. *The Angelical Salutation.*

To her God sent the archangel Gabriel, one of the great princes of His Court to negotiate her consent to the Incarnation.

III. *Overshadowed by the Holy Spirit* ("conceived by the Holy Ghost").

IV. *Mother of God.*

The Son of God the Father is the Son of Mary. God, from all eternity foreseeing the miserable fall of the human race, from all eternity decreed His Son should become Man, and from all eternity prepared for Him a Mother ("elegit et ordinavit").

"Here is a man," says St. Augustine, "who without any antecedent merit on His part (but only by Grace), was at the first moment of his existence so joined to the Word of God, that the very Person who is the Son of Man, is the very Person who is the Son of God; and the very Person who is the Son of God is the very Person who is the Son of Man" (St. Aug. Euch. XL chap.).

The Council of Ephesus in 431 defined: "The Catholic Church has always believed and always taught that Jesus Christ is one Person, God and Man, and therefore that Mary, the Mother of Jesus, is Mother of God."

Her maternity is the occasional cause of her other prerogatives, and also why St. Thomas declares her "one of the three perfect works of God".

V. *She bore Her divine Son without irksomeness, and brought Him forth without pain.*

To disobedient Eve God said: "I will multiply thy sorrows and thy conceptions: in sorrow shalt thou bring forth children" (Gen. 3:16). St. Paul comparing virginity and marriage says of married women, "nevertheless such shall have tribulation of the flesh" (I Cor. 7:28).

VI. *Miraculous Birth of Jesus.*

"He issued from the womb as He came forth from the sealed sepulchre, and as He entered the Cenacle on Resurrection Sunday without opening either." (St. Augustine apud MacGuiness.)

VII. *Ever a Virgin.*

Divines regard her as the exemplar of virginity, a virtue till then practically unknown, commended by our Lord, highly praised by St. Paul (I Cor. 7), and imitated since her day by vast multitudes. The Council of Lateran, 649, defined that she was and is a virgin first and last and *in perpetuo*. "If anyone—in accord with the (doctrine of the) Fathers—does not confess sincerely (*proprie*) and according to truth, that the holy and ever virgin immaculate Mary, Mother of God, in the latter ages conceived without seed of the Holy Ghost, God the Word Himself precisely (*specialiter*) and truly—who was born of God the Father before all ages—and brought Him forth without corruption, her virginity remaining indissoluble, let him be condemned" (Denziger 204).

VIII. *Martyrdom of the heart.*

She coöperated in the sacrificial act of the immolation of her Son, who was immeasurably more to her than was Isaac to Abraham.

IX. *The Assumption.*

That the tradition of the corporeal assumption is extremely strongly founded, one has only to consider the fact that multitudes of Catholics in every age would prefer a personal relic

of the Holy Mother to all the great masterpieces of art. But never has any such relic been heard of or alleged, either in the primitive ages or in later times.

Divines regard the Assumption as definable and nearly two hundred Fathers of the Vatican Council requested that it be defined as an article of faith. The reason they advanced to prove the doctrine was not the tradition, nor the feast of the fifteenth of August, but the theological deduction that as Christ who came "to destroy the works of the devil" won a triple victory over sin (Rom. 5:8), concupiscence (I Cor. 16:26) and death (Heb. 2:14-15), she must not be dissociated from Him in that Proto-evangel prophecy (Gen. 3:15), "I will put enmities between thee and the woman, between thy seed and her seed. She shall crush thy head".

"Christ's ascent," says Benedict XIV, "is called Ascension because He ascended by a power and virtue inherent in Him; her's is called Assumption, because, while she needed not the ministry of angels as some pictures erroneously represent, the power by which she ascended was not native to her, but by special privilege.

X. *Mother of all the living.*

Adam called his wife Eve, meaning "the mother of all the living" (Gen. 3:20). The devil vanquished Adam through the ministry of the woman and the tree, bringing physical and moral death to his offspring. Through the ministry of the Woman and the Tree Christ restored the losses. If Adam and Eve lost the moral headship of the human race by disobedience, it is reasonable to believe that Jesus and Mary have now this moral headship. His Father He calls "My Father" and "Your Father", and saying from the Cross, "John, behold thy mother", He not merely made provisions for her temporal needs, but divines assert He appointed her spiritual mother of all His.

XI. *Dispensatrix of Graces.*

While the Blood of Christ blotted out "the handwriting of the decree that was against us" (Col. II), St. Bernard calls her "Mediatrix to the Mediator", and "God willed we should have everything through Mary" (Sermon on the Blessed Virgin). "The Father hears Jesus, Jesus hears Mary; be-

hold the ladder of salvation and my chiefest hope and confidence" (St. Bernard on the Canticle).

Hence the extraordinary association of the Pater Noster and the Ave Maria.

In the Miraculous Medal first indeed she prays as at Cana, and then, "these rays are the symbols of the Graces I will bestow on those who ask them"; "Our good Mother seemed pleased, when by the prayer of faith we put in her power to do us good" (Ven. Catharine Labouré).

XII. *Queen of the Universe.*

The Church's liturgy says of her, "exalted above all the choirs of angels". By virtue of her maternity, where else could be her rightful place in her Son's Kingdom? Venerable Catharine says, oh how glorious it will be to hear "Mary is Queen of the Universe". The children will proclaim it, "she is Queen of each soul." (Crapez: *Life of the Venerable Catharine Labouré.*)

The Miraculous Medal tells me that the Blessed Virgin Mary was always immune from original sin; that a "sword" did indeed pierce her soul, and more than hints that she is "Mediatrix" of graces. The two hearts tell me that she and her Divine Son are inseparably associated. The serpent tells me that she is the "woman" of Genesis 3:15, and the stars can have no possible meaning other than to indicate that she is literally the "woman" of Apocalypse 12:1. In a single proposition the Holy Spirit can and often does convey several true meanings, according to the laws of hermeneutics. If the former Proto-evangel prophecy may be referred to Eve, she realized it only through her daughter Mary. If some of the Fathers refer Apocalypse 12:1 symbolically to the Church, these circumstances do not militate against such theories as are set forth in this paper nor our schedule of prerogatives.

The Missal and Breviary often apply these passages to the Blessed Virgin Mary in the feasts of 8 December, of the Miraculous Medal, and of Lourdes. But the medal itself is therefore a precious testimony that the "woman" of Genesis 3:15, and the "woman" of Apocalyse 12:1 are one and the same, and no other than the holy Mother of the Lord.

A LAZARIST.

ALL SOULS' DAY "TOTIES QUOTIES" INDULGENCE.

Prayer according to Pope's Intention.

Qu. The reply in the May issue, p. 539, seems to be wrong, or at least so incomplete as to be misleading. At each visit to the church six Our Fathers, Hail Marys and Glorys are prescribed by the recent decisions of the Sacred Penitentiary.

Resp. The reply which our correspondent refers to is not wrong. If, as he insinuates, it is open to misunderstanding, THE ECCLESIASTICAL REVIEW is only too glad to obviate any difficulty. To clear up the question it is necessary to distinguish two points.

1. The question presented in the May issue asked whether, in view of the words "defunctis suffragaturi" in the wording of the All Souls' Day Indulgence in the *Collectio Precum Piorumque Operum Quibus Romani Pontifices . . . Indulgentiis Adnexuerunt ab anno 1899 ad 1928*,[1] when taken in connexion with the decree of the Sacred Penitentiary of 22 February, 1929, prefixed to the collection of indulgenced prayers,[2] the conditions for gaining the *toties quoties* plenary indulgences for All Souls' Day had not been changed. The inquirer who raised the question seemed to suppose that in n. 262 of the *Collectio* the phrase, "defunctis suffragaturi", was an insertion not found in the original concession of the Holy Office of 25 June, 1914, which is quoted *in extenso* on p. 540 of the May issue. The reply there shows that the phrase was used in the original grant; that moreover the phrase must not be understood in the sense in which the inquirer had read it. The reply in the May issue touched only this point and correctly answered that the phrase, "defunctis suffragaturi", which occurs in the original concession of 1914 as well as in this new *Collectio,* does not amount to a specific condition requiring special prayers for the Poor Souls, but merely signifies the purpose of the visit to the Church, i. e., "of helping the departed souls".

For the rest, that reply passes over in silence the conditions for gaining the indulgence. If the reader keeps in mind the

[1] Rome: Typis Polyglottis Vaticanis, 1929, n. 262, p. 255.
[2] *Op. cit.*, p. VI.

import of the question, he will find no inexactness or incompleteness in the answer. But, as our present correspondent intimates, some readers may not notice that the reply is restricted to the one point raised by our inquirer. In that case they may easily draw the false conclusion that at the prescribed visit no prayers at all need be said. The reply did not even imply that. It simply did not advert to it, because it was beside the question raised.

2. While the words "defunctis suffragaturi" do not prescribe any special prayers for the Poor Souls, the other words "et ad mentem Summi Pontificis oraverint" do require six *Paters, Aves* and *Glorias*.

Conditions for gaining the Indulgence.

At this time it will be in place to explain in some detail all the conditions for gaining the *toties quoties* plenary indulgence on All Souls' Day.

This indulgence can be gained on All Souls' Day whether the latter be celebrated, as is usual, on the second day of November or, if the second falls on a Sunday, on the third of November.[3]

The conditions for gaining the indulgence are these four: 1. confession; 2. Communion; 3. visit to a church; 4. prayer according to the Pope's intention.

Confession. Confession for gaining this indulgence may according to canon 931, § 1 be made eight days before the feast or within the octave following. Therefore, confession made any day from the twenty-fifth of October till the ninth of November will fulfill this condition. In years in which the solemn Commemoration of All the Departed Souls is made on the third of November, these dates should be changed by one day, so that the term for the confession will last from 26 October to 10 November. Moreover, those who are accustomed to go to confession at least twice a month, or who receive Holy Communion daily or nearly as often, need not go to confession as a condition for gaining this indulgence (canon 931, § 3).

Communion must be received once on any day from the first till the ninth day of November or, in years when the com-

[3] S. C. S. Off. (Sectio de Indulgentiis), decree, 14 Dec. 1916—*Acta Ap Sedis*, IX (1917), 179.

memoration is postponed from Sunday to Monday, from the second to the tenth day of November (canon 931, § 1).

Visit must be made to a church or a public oratory. But those who legitimately attend a semi-public oratory,[4] can make the visit in their semi-public oratory. This will be convenient especially for communities of lay-brothers or of sisters, as also for the faithful staying at least over one night: students, inmates of orphan asylums, hospitals, old folks' homes, etc. and others who may be merely transient guests there, provided they stay in the house at least over night (cf. canon 514, § 1), may, like the religious themselves, make the visit in the semi-public oratory of the house. But the faithful in general cannot gain this indulgence by making a visit to such semi-public oratory.[5]

If the house lacks even a semi-public oratory,[6] the religious and their charges can make the visit to their chapel in which they can fulfill the obligation of hearing Mass on Sunday.[7]

The visit to the church, or public oratory, or (by those enjoying the right to use it) the semi-public oratory may be made from noon of the first of November till midnight following the second, or, if the feast is transferred, from the noon of the second, till midnight after the third. The time during which the visit can be made lasts thirty-six hours.

These visits may be repeated as often as the individual desires during this period; and for each visit (and the accompanying prayers of which more will follow immediately) a plenary indulgence can be gained. To gain this indulgence repeatedly it does not suffice that one repeat only the prescribed prayers while remaining in the church, but after one visit he must *leave* the church and *reënter* it for another visit. It is not necessary that any definite interval elapse between leaving and reëntering, but, if he so chooses, one can legitimately re-

[4] Few if any religious houses belonging to institutes of lay-brothers or sisters have a church or a public oratory.

[5] In this, the new *Collectio* in accordance with canon 929 introduced a decided change when it inserted the restriction "pro legitime utentibus" before "semipublicum oratorium". The decree of the Holy Office of 1914 did not contain that restriction. Cf. *Acta Ap. Sedis*, VI (1914), 378.

[6] A condition which is hard to imagine in view of the very clear definition of a semi-public oratory in canon 1188 § 2 n. 2.

[7] Canon 929, Cf. S. C. S. Off., 14 January 1909—*Acta Ap. Sedis*, I (1929), 210.

turn for another visit immediately after having gone out of the church.

Prescribed Prayers. When this indulgence for All Souls' Day was originally granted, it was prescribed that prayers, according to the Pope's intention, be said at the visit to the church ("ibique ad mentem Summi Pontificis oraverint"); but the particular prayers were not determined. Recently, however, the Sacred Penitentiary has declared that for all *toties quoties* plenary indulgences six *Paters, Aves* and *Glorias* must be said and they suffice,[8] and had previously declared for the Portiuncula indulgence.[9] Accordingly, at each visit six Our Fathers, six Hail Marys and six Glorys must be said. No other prayers will suffice. Thus, if one were to say six Paters, six Aves and six *Requiem*, omitting the six Glorys, the substitution would entail a loss of the indulgence. The six *Paters, Aves* and *Glorias* suffice; but there is no objection to adding other prayers, providing none of the former is omitted.[10]

It is well to remember that the several conditions must all be fulfilled within the time prescribed for each respectively. But it is not necessary that all four conditions be fulfilled in one and the same church. Thus, one who confesses in one church and communicates in another may nevertheless make visits to the same or to any other church; he may also make visits to several different churches, or public oratories,[11] and for each visit gain a plenary indulgence. But the prescribed prayers must be said on the occasion of each visit; therefore each series of six *Paters*, etc., must be said while making a visit to the church.

[8] 5 July, 1930—*Acta Ap. Sedis*, XXII (1930), 363; ECCLESIASTICAL REVIEW, LXXXIII (1930), 90-92.

[9] Jan., 1930 ad II—*Acta Ap. Sedis*, XXII 1930), 43; ECCLESIASTICAL REVIEW, LXXXIII (1930), 384-385.

[10] A reply given privately by the Sacred Penitentiary states that to intersperse other prayers, ejaculations and the like between successive *Paters*, etc., does not invalidate this condition. However with the prescribed prayer determined so exactly, there is no need of adding any further prayers; and it ought certainly not to be done in public recitation or even publicly suggested; for it can too easily lead to misunderstanding. But inserting such prayers within them, e.g. after the Name of Jesus in the Hail Mary would be an interpolation of a nature that would prevent the gaining of the indulgence. Cf. Can. 934 § 2.

[11] Those who enjoy the right of visiting their semi-public oratory may also visit a church or a public oratory away from their religious house.

It is proper to add that this indulgence is one of the few which those fulfilling the conditions cannot gain for themselves, but only for the souls in Purgatory.

DIVERGENCES IN LENTEN REGULATIONS.

Qu. 1. The Lenten regulations of one of our dioceses for 1932 allow for the collation from eight to twelve ounces. Can you cite any authority in favor of excess over the commonly accepted eight ounces?

2. In another diocese, butter is allowed with the bread at breakfast. This is positively forbidden elsewhere. Local customs cannot be invoked, because until a few years ago the regulation of the diocese in question on this point conformed to that of the remaining dioceses of the province. Has each bishop authority to change the Lenten regulations at will?

Resp. 1. Our inquirer fails to grasp the opinion that moralists give regarding the quantity allowed at the collation on fast days. Custom permits one-fourth of a full meal. For the sake of a more specific rule they state it as eight ounces for all. They do not deny, however, that for some persons a fourth of their full meal may exceed eight ounces.[1]

While therefore in itself the general statement that eight to twelve ounces are permitted at the collation is somewhat inexact, nevertheless, if these words are taken in connexion with the other determination of one-fourth of a full meal, they may be quite correct.

2. Both the quality and the quantity of the breakfast permitted on fast days is determined according to canon 1251, § 1 by approved custom. It would seem therefore that bishops do not enjoy any power to change these points from what is allowed by custom. Their Lenten regulations may merely inform the laity of established practices, in order that the faithful may the better and with greater peace of conscience observe the fast.

Our inquirer calls attention also to the " various rulings in our country ". While uniformity of Lenten regulations would

[1] " Ex consuetudine iam ubique recepta in collatione vespertina, quod *quantitatem* cibi attinet, quarta pars coenae (prandii) vel absolute octo unciae (circiter 240 gr.) licite sumi possunt etiam ab iis, qui hac quantitate plene reficerentur: . . ."—H. Noldin, *Summa Theologiae Moralis,* (10. ed., Innsbruck: Fel. Rauch, 1913), II, n. 683.

have many advantages, it would have its disadvantages. Moreover, some of the regulations are dispensations which Ordinaries grant according to their prudent judgment of the circumstances prevailing in their dioceses. Some of these indults are common to all our bishops, but the conditions in the various dioceses differ to such an extent that a uniform dispensation is scarcely advisable. Other indults may be granted only a few bishops and these could not be employed by those who have not received them. It must therefore be quite evident that uniformity in Lenten regulations is hardly possible or perhaps even desirable.

FILTERING WINE WITH GELATINE.

Qu. Is it permissible to clear wine by dissolving in it sheet gelatine? I have done this for drinking wines with excellent results. Instead of waiting for a year or more after fermentation has ceased till the wine cleared naturally, I have dissolved two ounces of sheet gelatine for every ten gallons of wine (the gelatine was dissolved in a part of the wine and the whole poured back into the barrel); and in two to three weeks the wine was as clear as it would have been after two years of natural settling. The gelatine sank to the bottom in the form of a glucous substance, carrying with it all the sediment of the wine.

Resp. On this matter the Holy Office, 15 July, 1925, issued the following reply:

A Rev. Praeposito . . . relatum fuit, Ordinarium quemdam ultimis hisce diebus anxium animo haesisse, an praxis sic dicta *filtrandi* vinum in s. Missae sacrificio adhibendum, ut a substantiis ut plurimum admixtis turbidis mundetur, sit licita; et Suprema haec Congregatio respondit: Acquiescat.[1]

The Holy Office does not state whether this filtration is lawful merely for the purpose of hastening the clarification of the wine. Fattinger, the only author, so far as we are aware, to refer to this question, seems to consider this method of clearing Mass wine with gelatine permissible only in cases where the wine does not clear naturally or after clearing becomes "cloudy" again. Since, however, it is evident that

[1] Rudolf Fattinger, *Pastoralschemie,* (Freiburg i. b.: Herder & Co., 1930), p. 71.

no substantial change in the wine is caused by the clearing by means of gelatine, other reasons may justify the practice. Thus if it were inconvenient to wait for the natural clarification, it might lawfully be cleared with gelatine.

BUSINESS FORBIDDEN TO CLERICS.

Qu. 1. At a clerical discussion it was agreed that if a priest invested his money in stocks, that is, bought stocks the dividends of which exceeded the interest he would have received from his bank, there was no violation of canon 142, no matter how often he bought and sold; because, although he might quickly sell the stocks in order to profit by a rise in their market value, his principal intention in buying was for the big dividends.

2. But it was held that if he bought stocks that paid no dividend or a very poor dividend with the intention of selling at the first good rise in their market value, or even if his main intention in buying them, although they paid a good dividend, was to profit by a hoped-for rise in their market value, he would be acting against canon 142.

If this is true, what is the essential difference between the two ways of acting that has brought about the prohibition of the canon?

3. Moreover, it was objected that, as canon 142 reads: "Prohibentur clerici per se vel per alios negotiationem . . . *exercere* . . ." only habitual speculation is forbidden, and therefore there would be no violation of the canon if speculation was not indulged in habitually.

4. If this is true, what would constitute *habitual* speculation? For example, a priest turns over a sum of money to a friend in Wall Street and tells him to buy and sell according to his judgment. It may be that the broker will buy and sell a dozen times in the next six months. It doesn't matter to the priest. He has no immediate need of the money and moreover he is resigned to take a loss, if there is a loss. He is willing to take a chance. Would such a course of action be called habitual speculation *per alium*?

5. The point was raised that the amount involved in the speculation should be taken into consideration in determining the gravity of the violation. How is this gravity determined? Would the speculation by a curate of his entire capital of $1,000 be considered grave for him, while not grave in the case of a well-to-do pastor? And is there some amount that would be considered absolutely grave for everyone, no matter what their financial condition is?

The last paragraph may be verbose, but the solution sought is whether canon 142 obliges *sub gravi* and under what conditions?

6. Finally, is a moral person obliged to observe canon 142, or is it made only for physical persons—v. g. may a treasurer of a college speculate with the money of the college and in the name of the college, prudence of course being observed and expert advice having been obtained?

Resp. It is indeed very difficult to draw the exact line of demarcation between the particular *negotiation* which is forbidden to clerics and financial actions that are not prohibited. Whatever the basis of the distinction, however, it is certain that the clerical discussion here reported has missed the point. The size of the dividends paid by the stocks cuts no such figure as our inquirer assumes in numbers 1 and 2. Whether the dividends are large or small, the *negotiatio prohibita* may nevertheless be present. It is true that, if no dividends at all or at most very meagre dividends are paid by the stocks, it is more likely to be presumed that the deals are of a character that are forbidden to clerics. Even in the case mentioned in number 1, the frequency of the purchase and sale of the stocks may become a *negotiatio prohibita.*

As n. 3 states, canon 142 prohibits the practice (*exercere*) of such transactions, not individual and occasional deals. Just when repeated deals become a practice is very difficult to determine. If the frequent turnover is intended from the beginning, there is certainly a "practice". Even in the absence of such an intention from the beginning, the frequent sale and purchase would result in "practice" that would be forbidden.

The plan outlined in n. 4 is certainly forbidden, for canon 142 expressly forbids clerics to practise *negotiatio* even through others.

The gravity of the violation of this law is not to be determined by the danger the individual undergoes of losing a considerable part of his possession, but by the impropriety of the cleric's undertaking. Therefore the gravity does not depend upon the proportion of his property that a cleric risks. It would seem that to hazard even a much smaller sum would be a grievous sin, provided there is really a "practice" of the forbidden undertakings.

What amazes one in such a question is that there are priests foolhardy enough, who for a gambler's chance of a profit they

do not need, will jeopardize the small amounts they have saved, especially when all the world knows that they are likely to be taken for a loss of their all. Why is it that so many financial tipsters and canvassers pass by the John D. Rockfellers and Pierpont Morgans, who are in the market for any and every profitable investment, to offer them to priests and professional men who have no time to study their balance sheets? If the clever investors among the clergy had pooled their investments in the interest of the Church—to which they usually owe all they risk—many a diocese would be free from debt.

Finally, not only physical persons as such but also moral persons—convents, colleges, etc.—are forbidden this practice: and the clerics participating in them would be doubly guilty: 1. of violating canon 142 (for religious, cf. canon 592); 2. of maladministration of ecclesiastical property.

REASON FOR DELAYING BAPTISM?

Qu. A Catholic mother gives birth to a child in the maternity department of a Catholic hospital. The mother must remain in hospital from ten days to a month or more after the delivery. She is fully aware of the mind of the Church that a child should be baptized as soon as possible and that it is grievously sinful to postpone baptism beyond a week or ten days. Although there does not appear to be any danger, she wants her child baptized in the parish church and this before she leaves the hospital. But the hospital has an unbreakable rule that no child may be taken from the nursery and returned, for fear of infection.

Resp. Canon 770 prescribes that infants should be baptized as soon as possible. But authors do not agree as to what delay without cause would be a mortal sin. Noldin states that rigorists would not extend it beyond five or six, or even one or two days, and that others would set the limit at a month.[1] Sabetti draws a medium of three weeks.[2]

Notwithstanding these extreme limits, it is the desire and the law of the Church that newly-born infants of Catholic parents be baptized as soon as possible after birth. The mother

[1] *Summa Theologiae Moralis*, (11 ed., Innsbruck: Fel. Rauch, 1914), III, n. 65, 2.

[2] *Compendium Theologiae Moralis*, (28. ed., New York: Pustet & Co., 1919), n. 662, quaer. 7.

in the case is to be commended for her desire to have her child baptized before she herself can leave the hospital.

Not all hospitals have stringent restrictions or an "unbreakable rule" that does not permit the baby to be taken out of the nursery even for baptism. It is true enough, babies in their first days are very susceptible to many dangers to their health. But one may well ask whether such restrictions are not based upon over-anxious dread. Although we have not studied the field sufficiently to give a positive answer, we doubt whether or not a rule of this sort should stand in the way of the solemn administration of baptism.

It may be objected that baptism can be conferred in the hospital. Then would arise the further question: Should it be private or solemn baptism? Private baptism is permitted only in case of necessity (*urgente necessitate*); and a rule such as our inquirer refers to cannot be invoked to establish such a necessity. But neither can solemn baptism be administered in the hospital, except by leave of the local Ordinary. The place for solemn baptism is the baptistry of a church or public oratory (can. 773). If the child cannot safely or without grave inconvenience be brought to the parish church, it may be solemnly baptized in any church or public oratory, even if it lacks a baptismal font (can. 775). Now our hospitals (with perhaps only a rare exception) have neither a church nor a public oratory, but at most only a semi-public oratory. Only for a just and reasonable cause and in an extraordinary case ("iusta ac rationabili de causa, in casu aliquo extraordinario") can solemn baptism be permitted there (can. 776, § 1, n. 2). In individual cases under peculiar circumstances there may be sufficient reason for the Ordinary to permit the administration of solemn baptism, in the semi-public oratory of the hospital. But the "unbreakable rule" of the Catholic hospital does not seem to be a just and reasonable cause for permitting solemn baptism in the hospital in all cases of healthy babies.[3]

It would seem therefore that the "unbreakable rule" of this Catholic hospital does not justify either the postponement of baptism or the solemn baptism in the semi-public oratory of the hospital, for children born in its maternity department.

[3] Cf. S. C. de Sacr., 22 July, 1925—*Acta Ap. Sedis*, XVII (1925), 452; *Jus Pontificium*, V (1925), 69-70; *Periodica*, XIV, 106-111.

The pastor should refer this matter to his Ordinary, who will take the necessary steps to see that the hospital makes satisfactory arrangements that will permit children born there to be baptized without unnecessary delay.

ABUSES AT PARISH PICNICS AND DANCES.

Qu. A Catholic parish or church society bought a piece of property with money of the society and used it during the last thirty years to make money for the parish church. They give picnics and dances and the proceeds are turned over to the pastor.

1. Is such a piece of property church property, the same as the rectory, school, etc.? The constitutions of the society approved in 1880 say that all moneys received are for the beautifying and the needs of the church.

2. What is to be done when indecent and sinful dancing, petting, and the like, are engaged in on those grounds during the course of picnics, etc.?

3. Under what conditions may a pastor allow such affairs to continue without violating the laws on dancing for church purposes and without coöperating in the sins of others?

Resp. 1. If the society in question was established by authority of the local Ordinary, it is an ecclesiastical society in the strict juridical sense and its holdings are ecclesiastical property. If, however, the society was never approved by the local Ordinary, or on his authority by the pastor, it is not an ecclesiastical society and what it owns is not ecclesiastical property in the strict sense.[1]

2. Whether the picnic grounds in question are ecclesiastical property or not (as distinguished in the preceding number), it is the duty of the pastor to put a stop to the abuses at such affairs. Pastoral prudence must dictate the means to be employed in varying circumstances. It must be evident that the abuses may have grown to such proportions and progressed to such boldness that public and direct steps may be necessary. They may, however, be rather the exception and to a great extent quite secret. In the latter case, a prudent pastor must devise means to abate the evil without causing greater troubles of enmity and scandal.

[1] Cf. "Pastor's Jurisdiction over Parish Societies", ECCLESIASTICAL REVIEW, Sept. 1932, pp. 307-311.

3. In the face of the instructions of the Holy See regarding dances given on parish property for the benefit of the parish, it is not possible to imagine circumstances in which a pastor could "allow" dances, even apart from the excesses which our inquirer mentions. Other affairs must be governed by the regulations of the Plenary Councils of Baltimore and the diocesan statutes.

In how far a pastor may be guilty of coöperating with others in these sinful practices, by promoting such affairs or by neglecting the duties of his office, is a question that can be answered only by taking into consideration the many different circumstances.

PRAYERS IN MISSIS QUOTIDIANIS DEFUNCTORUM.

Qu. Our Ordo gives the following rules governing the prayers in Missis quotidianis defunctorum:

1. Si celebratur pro DEFUNCTIS IN GENERE, tres orationes aut quinque aut septem, quarum prima est "Deus, qui inter Apostolicos," secunda, "Deus veniae largitor," ultima, "Fidelium."

2. Si Missa celebratur pro DEFUNCTIS *non* DESIGNATIS, vel, SI DESIGNATIO IGNORETUR, prima "Deus veniae largitor," secunda, "ad libitum," ultima "Fidelium."

3. Si vero Missa celebratur pro DEFUNCTO vel DEFUNCTIS CERTO DESIGNATIS, prima oratio erit pro ipso (vel ipsis), secunda "ad libitum," ultima semper "Fidelium."

We frequently receive intentions "pro animabus purg." It is evident that these come under No. 1 above.

Other intentions come in "pro dftis." It can be doubted whether such intentions are for all the faithful departed or only for certain deceased persons; or, if the latter is correct, do they come under No. 2 or No. 3 above?

Finally, intentions come in "pro dfto" or "pro dfta", no name being given. Do these come under heading No. 2 or No. 3 above? To be "certo designatis," do the names have to be given?

Resp. The rules given by the Ordo quoted above are in perfect accord with the "Additiones et Variationes in Rubricis Missalis," III, 10, and their explanation in *Matters Liturgical* of Wuest-Mullaney, third edition, No. 308. Our inquirer shows a correct understanding of these new rubrics.

When Mass intentions are given "pro defunctis" without further precision, it is likely that the donor meant "pro quibusdam defunctis" and not "pro omnibus." Then the first prayer should be "Deus veniae largitor," the second "ad libitum," and the last one "Fidelium."

An intention given "pro defuncto" or "pro defuncta" is clearly limited to a certain individual, although his or her name is not given. Therefore it will not be mentioned in the first prayer. The first prayer will be "pro defuncto" or "pro defuncta," the second "ad libitum," the last one "Fidelium."

WEARING OF SKULL CAP AT MASS BY MONSIGNORI.

Qu. Does the Motu Proprio *Inter multiplices* of Pius X, 1905, permit Protonotaries Apostolic *ad instar participantium* to use the skull cap at low Mass? If it does permit it, by whom should the skull cap be removed at the Preface?

Resp. The privileges of Protonotaries Apostolic *ad instar participantium* in regard to the celebration of low Mass are determined by Section 49 of the Constitution *Inter multiplices* of Pius X (21 February, 1905): "Romae Missam lectam aliqua cum solemnitate celebrantes, si praelatitio habitu sint induti, ea retineant quae de Protonotariis Supranumerariis n. 31 constituta sunt. Extra Urbem, de speciali tamen commissione Ordinarii, eodem modo se gerent. Aliis in Missis et functionibus, tanquam Praelati Domestici, Palmatoriam tantum, si velint, adhibeant."

Accordingly, on solemn occasions and by special permission of the Ordinary of the place, a Protonotary Apostolic *ad instar participantium* may wear even at low Mass the same costume and enjoy the same privileges as a Protonotary Apostolic supernumerary.

This means (according to Section 31 of the Constitution *Inter multiplices*) that they may make their preparation and thanksgiving before the altar on a prie-dieu furnished with two purple cushions; they may vest at the foot of the altar; they may have two servers, and use the canon, hand-candlestick, ewer, basin and towel. But they do not wash their hands after Communion; *nor do they wear any skull cap at any time while saying Mass.*

At ordinary low Mass they do not differ from other priests, except in the use of the candlestick. The wearing of a skull cap while saying Mass is the exclusive privilege of cardinals and bishops. See Wapelhorst, eleventh edition, last lines of page 49, No. 43 ad 6um: "Stricte vetatur quominus sacerdotes pileolo utantur in Missae celebratione. Id licet solis Cardinalibus et Episcopis intra Missae partes minus solemnes, non intra canonem." Consult also Nainfa's *Costume of Prelates*, revised edition of 1926, Chapter VII: "Use of the Pontificals by Prelates not invested with episcopal character".

RITUAL PRAYERS IN THE VERNACULAR.

Qu. In your January issue, under the heading of "Studies and Conferences," there is an article in regard to the use of the vernacular at obsequies. This, indeed, settles for me a question that has been in my mind for some time.

My question now is: If it is forbidden to use any part of the liturgical prayers of the "Absolutio ad tumulum" in the vernacular, what is to be said of the use of the vernacular—adding prayers in English—in the case of Baptism, Extreme Unction or the reading of the Nuptial Blessing in English after Mass? This practice is sometimes defended on the plea that the people will then know what prayers have been said for them.

If the Sacrament of Extreme Unction were administered in the vernacular only, would it be valid?

Resp. The decision rendered on 29 April, 1931, by the S. Congregation of Rites, forbidding the use of the vernacular at funeral services for the liturgical prayers which have just been recited in Latin, should not be extended *a priori* to the case of Baptism, Extreme Unction, or the Nuptial Blessing.

Concerning the administration of Baptism, the S. Congregation, while requiring that the questions put to the sponsors and their answers should be read first in Latin, permits them to be repeated immediately in the vernacular. Likewise it is sufficient that the *Credo* and *Pater noster* be said in Latin by the priest, while at the same time they are recited in the vernacular by the sponsors (D. 3535, ad 10um). See Wapelhorst, eleventh edition, page 530, No. 369, 3 and 5: "Idioma vernaculum in administratione baptismi adhiberi potest quoad quaestiones et responsa patrini vel matrinae, si eadem a

parocho prius sermone latino recitentur... Credo et Pater noster sacerdos stans lingua latina recitare debet, susceptores autem vernacula recitare possunt."

As for Extreme Unction, the Roman Ritual itself directs the priest to instruct, console and encourage the sick person before and after the Sacrament has been administered. An excellent way to do this would be to read and explain to them the beautiful formulae which are about to be recited or have just been said in Latin.

Likewise, at a wedding, when the Mass is over, and the liturgical ceremony has been fully carried out, it may be useful to read and even explain in the vernacular the beautiful prayers of the *Benedictio nuptialis.*

The Sacrament of Extreme Unction would be valid if the sacramental form, " Per istam sanctam unctionem ", were said only in the vernacular, provided the translation were accurate. But it would be unlawful and sinful.

HOLY COMMUNION OUTSIDE MASS.

Qu. In a parish where there is a parish school we find but one priest. It is his custom (as it was his predecessor's) to go to the convent and give daily Communion. Out of ten sisters, two or three, occasionally more, would come to church to Mass on weekdays. On Sundays and holidays of obligation all would come.

Is this custom according to canon law, or should Holy Communion be distributed only in the church before, during, or after Mass? The priest in the abovementioned case brings enough Sacred Hosts every week or ten days to the sisters' chapel. His tranquility is disturbed by the dispute he has had with some confrères who claim this is against canon law, a plain *abusus.* The priest in the case thinks he is authorized by usage or custom, claiming it to be not " contra " but " praeter legem ".

Resp. It is lawful to distribute Holy Communion, not only at Mass (or immediately before or after), but also independently of the Holy Sacrifice. The only restriction imposed by Canon 867, § 4, is that Holy Communion should be given only at the time when it is permitted to say Mass—that is, from one hour before dawn to one o'clock in the afternoon (Canon 821, § 1). It is added that any reasonable cause may justify an exception to this rule: " Sacra communio iis tantum

horis distribuatur, quibus Missae Sacrificium offerri potest, nisi aliud rationabilis causa suadeat."

Holy Communion may be distributed in all churches and oratories where it is lawful to keep the Blessed Sacrament. The diocesan Ordinary may grant this permission for the chapels of all religious communities, but on condition that Holy Mass be celebrated therein at least once a week (Canon 1265, § 1).

Therefore, if Mass is said each week at least once in the convent chapel, the Sisters may receive Communion in the chapel not only when Mass is said but also on any other day, and at any hour of the day from one hour before dawn till one o'clock in the afternoon.

The Code requires the celebration of Mass once a week in order that the chaplain may have a chance to consecrate and renew in due time the new particles.

FUNERAL FLOWERS LATER PLACED ON ALTAR.

Qu. May a floral bouquet that has been left in church from a funeral be placed on the high altar, or on any altar in the church? A says: "Dead men's bones may not be placed on the altar." B contends: "There's nothing to it. The flowers are as serviceable as those plucked fresh from the garden or greenhouse." Is B right?

Resp. The flowers in question may be used for the altar, even though they are "second-hand".

AUTHORIZED NOVENA FOR VOCATIONS.

Qu. Is there an authorized novena for vocations?

Resp. The latest edition (eleventh) of the *Raccolta*, published in 1930, mentions on page 39, No. 62, a novena to the Holy Ghost, which may be made at any time, with any form of prayers approved by competent ecclesiastical authority, and for any kind of intention. A partial indulgence of three hundred days may be gained each day of the novena, and a plenary indulgence on the usual conditions may be gained once during the novena or eight succeeding days.

The same edition of the *Raccolta* contains several indulgenced prayers for vocations, viz.: page 482, No. 643, Prayer

to Our Lady for Vocations; page 483, No. 644, Invocation to Our Lord for Vocations.

No. 645 grants a plenary indulgence on the usual conditions to those who in a church or public oratory pray before the Blessed Sacrament for an hour to obtain vocations to the priesthood.

No. 646 gives two special prayers to our Lord for vocations, with a partial indulgence of seven years and seven quarantines, and a plenary indulgence once a month.

On page 509, No. 696 is a "prayer for one aspiring to the priesthood" with an indulgence of two hundred days, once a day.

CONSUMING SACRED HOST OUTSIDE MASS.

Qu. May a priest who is fasting consume, outside Mass, the Sacred Hosts left in the ciborium, if it is a serious inconvenience for him to take Them with him? May two or more Sacred Hosts be given to the communicants for the same reason?

Resp. A priest who is fasting may not consume, outside of Mass, the Sacred Hosts left in the ciborium. But, in order to avoid inconvenience he may give more than one Sacred Host at the same time to the same communicant. See Prummer's *Theologiae Moralis*, third volume, p. 162, No. 223, 5: "Nihil obstare ne ex rationabili causa (e. g., si sacerdos celebrans omnes particulas, quae supersunt, consumere non potest) laico communicanti plures hostiae dentur."

ORATIO SSMI SACRAMENTI AS THIRD ORATION.

Qu. May the "Oratio Ssmi Sacramenti" be said as the third oration when Mass is said *coram Exposito* and the feast is a semi-double?

Resp. When Mass is celebrated in the presence of the Blessed Sacrament exposed upon the altar, the commemoration of the Blessed Sacrament must be made, even on the more solemn feasts of the Church, after all the prayers prescribed by the rubrics, but before those prescribed by the Ordinary. It cannot take the place of the "tertia oratio ad libitum" that is prescribed by the rubrics on certain semidouble days. It is

only an "oratio *imperata ab Ordinario*" that may replace "the tertia oratio ad libitum".

The commemoration of the Blessed Sacrament is omitted if the Mass celebrated before the Blessed Sacrament exposed is that of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart, and the Most Precious Blood. This is because of the identity of the Mystery. See *Matters Liturgical*, by Wuest-Mullaney, third edition, No. 348; and the decree issued by the Sacred Congregation of Rites, 11 January, 1928, *Acta Apostolicae Sedis*, XX, pp. 90-91.

COMMUNICATING LAITY WITH PARTICLE OF LARGE HOST.

Qu. What reason would justify the giving of a part of the large Host of the Mass to one who wants to communicate?

Resp. A part of the large Host of the Mass may be given to a person who wants to communicate, if otherwise he would have to wait too long or to miss Holy Communion. See Lehmkuhl, *Theologiae Moralis*, eleventh edition, Vol. II, page 107, No. 186: "Licet pro uno alterove communicaturo, qui aliter diutius expectare deberet, ex hostia majore pro Missa consecrata particulam detrahere."

FORTY HOURS' DEVOTION ON 2 NOVEMBER.

Qu. Our Forty Hours' Exposition began Friday 31 October and closed on Sunday evening, 2 November.

Wuest, in *Matters Liturgical*, translated by Mullaney, p. 451, No. 716, states the indulgences to be gained for the souls in Purgatory on the feast of All Souls. Our Ordo for the Provinces of Chicago, St. Louis, Milwaukee and Santa Fe states that this indulgence may be gained from noon of 2 November.

But, Wuest, p. 243 III, states: "If to any prayers or exercises other than those mentioned etc."

Does that mean that the *toties quoties* indulgence may not be gained in this church from noon to the closing of the Forty Hours' Devotion on Sunday evening?

Resp. Canon 923 of the Code states that in order to gain an indulgence annexed to a certain day, if the visit of a church or oratory is required, this visit may be made from noon of the

preceding day to midnight of the day to which the indulgence is attached. Accordingly the ordo quoted by our correspondent is correct.

Wuest, in *Matters Liturgical,* is likewise accurate in the paragraph quoted: "If to any prayers or exercises other than those mentioned [i.e. other than the Forty Hours' Devotion] to be recited or performed either publicly or privately in any churches or oratories, the same indulgences and privileges as enumerated in paragraph I have been annexed, the said indulgences and privileges are hereby entirely revoked, no matter how they had been conceded."

Now, last year, on account of the occurence of the Sunday the Commemoration of All Souls was transferred to Monday, 3 November, with the indulgences annexed thereto.—Consequently, in a church where the Forty Hours' Devotion ended on Sunday evening, 2 November, the indulgences granted to the visit of a church on All Souls' Day could not be gained before the reposition of the Blessed Sacrament on Sunday evening, 2 November.

RE-EXAMINING A DOUBTFUL CENSURE.

Qu. 1. A penitent confesses a sin to which is attached a censure reserved to the Pope, but the confessor absolves him because there is some doubt whether all the conditions requisite for incurring the censure have been fulfilled. Later the penitent returns, certain that he has fulfilled the condition in question and that he has incurred the censure. Was the previous absolution valid or must the confessor now apply for faculties?

2. Does the exception made in Canon 2247, § 3 with regard to censures reserved "specialissimo modo" to the Holy See affect in any way canon 209—the supplying of jurisdiction in cases of positive and probable doubt?

Resp. 1. Ordinarily it would seem that, if the penitent was sincere in his earlier confession and did not even *bona fide* conceal any essential circumstance, the confessor ought not to be influenced by the penitent's later "corrected" conscience. And therefore, if he has once concluded that the penitent probably did not incur the censure, he will usually be justified in abiding by his first decision.

If on the other hand the penitent's first confession was not sincere or, even though sincere, he faultlessly omitted an essential circumstance, the confessor's earlier judgment was wrong, for he did not judge the actual case; and the penitent would now have to be absolved from the censure. Therefore, in case the censure is reserved, the confessor would have to seek the necessary faculties; or, if he considers it an urgent case, he can in virtue of canon 2254 absolve at once even from a censure reserved *specialissimo modo* to the Holy See. In such case, however, the penitent must personally or through the confessor request the *mandata*.

From the second question it seems evident that the case which our inquirer has in mind is one of *absolutio complicis in peccato turpi*. If this surmise is correct, it appears in place to warn every confessor against too easily believing that the conditions for incurring this censure were not verified—provided (a) the sin of complicity was certainly grievous, and (b) the confessor recognized the penitent as his accomplice. The Holy See by numerous decisions, which we are obliged to consider as implicitly renewed in canon 2367, has so completely removed the grounds for any specious pretext, and all our Moral Theologies treat the question so intensively, that no priest can to-day plead ignorance or any other similar extenuating circumstance.

2. There is no overlapping of canon 209 and the exception in canon 2247, § 3. The former canon supplies jurisdiction *in dubio positivo et probabili*: now this doubt revolves about the question whether or not the confessor actually enjoys the necessary faculty. Whereas the exception of canon 2247, § 3 states that, even if the confessor does not know that the censure is reserved, he does not absolve validly from a censure reserved *specialissimo modo* to the Holy See or *ab homine*. These two points are entirely different.

It seems that what our inquirer has in mind is this: if it is really doubtful whether the circumstances of the case are such as are required for incurring the censure, can the confessor absolve without special faculties? Since, as we are now supposing, it is really doubtful whether the penitent incurred the censure or not, the confessor must conclude practically that the penitent did not incur the censure. Now this case is reserved

only *ratione censurae*, which censure, as we are supposing, is practically not incurred. The sin itself is therefore in these circumstances not reserved, and the absolution can be imparted by a confessor enjoying only ordinary jurisdiction. Canon 2245, § 4 states explicitly that in *dubio . . . facti* the reservation does not hold.

But to answer the second question of our inquirer more directly. If a confessor had positive but only probable reasons for concluding that he had faculties to absolve from a censure reserved *specialissimo modo* to the Holy See, he could validly and licitly use the faculties supplied by canon 209. Canon 2247, § 3 does not refer to such a case, but merely to one in which a confessor is not aware of the reservation. In cases, however, coming under canon 209 he is fully aware of the reservation, but has good and positive reasons for believing that he enjoys the necessary faculties to absolve from the reserved censure.

If, however, our inquirer means to ask whether *error communis* would suffice for supplying faculties, it must be admitted that, if *error communis* were actually present, it would constitute the basis for supplying the faculties to absolve even from a censure reserved *specialissimo modo* to the Holy See. But the question can be raised whether an *error communis* can exist regarding faculties for the censure mentioned above. It is difficult to imagine such a case.

Ecclesiastical Library Table

RECENT CANON LAW STUDIES.

Into the first part of a little pamphlet, Mollat[1] has compressed a succinct description and history of the *Corpus Juris Canonici* (pp. 1-23) and the *Corpus Juris Civilis* (pp. 24-30). The remaining forty pages contain a dictionary of abbreviations occurring frequently in older works. Especially will this latter part be very useful to the student of the sources of canon law.

Of a different nature is the guide to the study of canon law prepared by Cimetier.[2] It contains first a bibliography of the history and studies of the sources and texts of canon law. Then for each book there is a bibliography of the best literature since the Code, as well as a brief statement of the recent decisions, instructions, etc. As is evident, the latter could not be printed *in extenso* in so small a booklet; merely the gist of each is indicated, together with a reference to the source where it is found.

The professors of the University of Louvain have undertaken a commentary on the entire Code which is intended to be at once intensive and complete. An excellent survey of the history of canon law as an introduction to the series was offered in the first *tomus* of volume I, by A. Van Hove. The same author now presents the second *tomus* of that volume one.[3] It is devoted to an interpretation of the introductory canons of the Code and the first title from whose rubric the present volume derives its title *De Legibus Ecclesiasticis*. It may at first appear surprising that close to four hundred pages are devoted to the explanation of twenty-four canons. This apparent lack of proportion disappears when it is recognized that the author is not content with a superficial explanation of the canons, but marshals numerous older and recent canonists as well as writers on Roman and civil law; compares and

[1] G. Mollat, *Introduction a l'Étude du Droit Canonique et Droit Civil*, 71 pp., (Paris: Gabriel Beauchesne, 1930).

[2] F. Cimetier, *Pour Étudier le Code de Droit Canonique*, 64 pp., (Paris: J. Gabalda et Fils, 1931).

[3] A. Van Hove, *Commentarium Lovaniense*, vol. I, tomus II; *De Legibus Ecclesiasticis*, XVIII-382 pp. (Malines: H. Dessain, 1930).

appraises their views and proposes his own interpretation, which is usually supported by some of the best authorities. A good alphabetical index makes the volume more serviceable. To all those who desire a more intimate understanding of the general principles of ecclesiastical laws this book cannot be too highly recommended.

To Catholics of the Occident the question of the Oriental Rites is an almost insoluble riddle. Their diversity of liturgy, grand as it is, of the several divisions and subdivisions, their various disciplinary rules—all conspire to confuse the faithful of the Latin Rite. Nevertheless, Latin priests, especially pastors, are often confronted with the necessity of ministering to the members of the numerous Oriental Rites of which they understand so little and yet must know enough to serve them without transgressing on their rights or violating their various disciplinary regulations. They will therefore welcome a work that will enlighten them briefly on the diversities and peculiarities of their fellow-Catholics of the Orient. In a small book entitled *De Relatione Iuridica inter Diversos Ritus in Ecclesia Catholica*,[4] Alexius Petrani outlines the various divisions and subdivisions of the several Rites of the Oriental Church; the solicitude of the Popes of all centuries to preserve all the Oriental Rites; the procedure according to which by way of exception one may pass from one Rite to another; the government of Orientals in the territory of the Latin Rite; finally, the right and in certain circumstances the duty of the faithful of any Rite to receive the ministrations of a priest of any other Rite and likewise the right and duty of priests to administer to them. This is a very handy aid especially to those Latin priests who are laboring in sections where Orientals of one or more Rites are residing. It will inform them concerning their rights and obligations toward Orientals both when a priest of the respective Oriental Rite can be had as well as when that is not possible. While the volume is brought down to date of publication, it is necessary for American priests to bear in mind that a few more recent decrees must be taken into consideration. In particular, attention is called to the following: the Congregation for the Oriental Church issued a decree concerning clerics of an Oriental Rite coming to these

[4] XI-107 pp. (Turin: Marietti, 1930).

parts to serve the faithful of their Rites here, 29 December, 1929: concerning Oriental clerics coming here for a more or less extended visit, 7 January 1930; concerning Oriental clerics coming here to collect alms and Mass stipends, 7 January, 1930.[5] The most recent decree for the Ruthenians in Canada was issued 24 May, 1930.[6] Ruthenians in the United States and Canada are no longer obliged to attend Mass in a church of their own Rite—even when possible—on those feasts which fall on the same day in the Latin Rite (p. 71).[7]

As in the United States, so too in Canada (p. 100), Ruthenians, whether both parties belong to the Ruthenian Rite or to different Rites, must as a rule contract marriage in the presence of the pastor and in the Rite of the bride.[8]

In its make-up this little book is marred by more printing mistakes than are usual in Marietti's publications, or are they mistakes of an author perhaps less conversant with the Latin language than his name suggests? For the rest, this little volume will offer much information on the question of Oriental Rites and their relation to the Latin Rite.

Institutiones canonicae juxta novum Codicem Juris pro scholis vel ad usum privatum synthetice redactae,[9] by J. B. Raus, C.SS.R., in its second edition is about half as much larger than the first edition. An introduction presents a brief history and development of the science of canon law. To the discussion of the canons of the Code the author prefixes a treatise on the Church as a society with the power of governing itself. After the first general principles of law (the first titles of book one of the Code), the more important collections of former ages are briefly treated. The greater part of the volume is devoted to a commentary of the Code. This is very unbalanced. While some points, often secondary ones at that, are treated at quite some length, others are dismissed with at most a mere

[5] *Acta Ap. Sedis*, XXII (1930), 99-110; ECCLESIASTICAL REVIEW, LXXXII (1930), p. 492.

[6] *Acta Ap. Sedis*, XXII (1930) 346-354; ECCLESIASTICAL REVIEW, LXXXIII (1930), 527.

[7] *Ibidem*, art. 42; S. C. pro Eccl. Orient., *declaratio*, 11 June, 1930—*Acta Ap. Sedis*, XXII (1930), 354.

[8] S. C. pro Eccl. Orient., decree, 24 May, 1930, art. 45—*Acta Ap. Sedis*, XXII (1930), 353.

[9] 2 ed., XLIII—808 pp., Lyons: Emmanuel Vitte, 1931.

paraphrase of the words of the respective canons. Worse still, some important matters are completely passed over in silence; others are relegated to the appendix; for example, title III of the first book of the Code on the reckoning of time, the entire section on matrimonial trials. In a book bearing as the date of printing the year 1931 (the preface is signed on the Feast of St. Joseph, 1929) there is a surprising number of documents of quite early date omitted in the body of the book. Some of these, ranging from 1925 to 1930, are referred to in the Appendix; others are entirely overlooked. This method may have saved a little expense to correct hurried preparation of the manuscript, but does not facilitate reading. Besides these addenda, which could and should have been avoided, the appendix enumerates other documents which have appeared very recently, really too late for insertion in the body of the text. It also suggests the method of preparing petitions to be presented to the Apostolic See and describes the recent concordat between the Holy See and Italy. Three indices, the first assigning the canons to the pages on which they appear; the second, an alphabetical index; the third, a topical table of contents—make the book somewhat serviceable.

Coronata has just published the second volume of his *Institutiones*.[10] The first volume, which appeared in 1928, covered the first two books of the Code. The present volume covers the third book. But it omits all treatment of the sacraments. The reason assigned, that the sacraments are usually treated in moral theology and that the author does not desire to duplicate the discussion of laws concerning them, is unsatisfactory. The regulations affecting the sacraments are essentially canonical and certainly call for treatment of the canons relating to them. For the rest, the second volume follows the plan of the first. The explanation adopts the sequence of the canons but not entirely, for it groups several related but somewhat separated canons under the same caption. The interpretation is as a rule accurate, though quite brief. One might disagree with the author when he states that in virtue of canon 1245, § 1, Ordinaries can dispense not their entire diocese, but whole parishes (n. 821). One would expect the

[10] Matthaeus Conte a Coronata, O.M.Cap., *Institutiones Iuris Canonici*, vol. II, 520 pp., (Turin: Marietti, 1931).

author to distinguish whether the penalty of canon 2347 applies to the several forms of alienation (n. 1072 *b*). While recent decisions of the Holy See are usually given, no mention is made of that of the Commission of the Interpretation of 20 July, 1929, one number of which (ad IV) compels a correction of n. 805 *e*) regarding the burial of postulants in religious institutes.

Cocchi has published a third edition of the volume of his *Commentarium de clericis in specie*.[11] It has grown to almost twice the size of its first edition. It uses the paradigmatic form to suit its purpose as text book. Usually a brief but not always accurate sketch of the history of a given point is prefixed to the interpretation of the canons. At times the explanation is quite disproportionate. But this latest edition is revised to make it conform to the numerous authentic interpretations of the canons which have issued from the Holy See.

In the general law of the Church " rectors of churches " hold a middle position between pastors and chaplains. An interpretation of the chapter devoted to their rights and duties is offered by Laurentius M. Agius, O.E.S.A., *Manuale de Ecclesiarum Rectoribus*.[12] The book not only explains canons 479-486, but gathers various other canons from all parts of the Code in as far as they have a bearing on the subject. For the most part these are merely quoted without any discussion. In view of this fact, would it not have been better merely to refer to them in a general way? The conclusion on p. 9, first lines, does not necessarily follow from canon 1182, § 3. A more exhaustive discussion of the question of when there is a *rectoria religiosa* is desirable (pp. 8-9). Neither does one single act of those enumerated on p. 25, lines 20-21, seem to suffice for the violation of a church. On page 31 a rescript of the Holy Office regarding the admission of the American flag in churches,[13] and a more general one of the Congregation of Rites,[14] are lacking. On page 78 one wonders why the self-evident prohibition of the rector's appropriation of his church's

[11] Guidus Cocchi, *Commentarium*, liber II: *De Personis*, pars I: *De Clericis*, Sectio II: *De Clericis in specie*, 480 pp. (3. ed., Turin; Marietti, 1931).

[12] 118 pp. (Turin: Marietti, 1931).

[13] 31 March, 1911—ECCLESIASTICAL REVIEW, LIX (1918), 627-628.

[14] 26 March, 1924—*Decr. Auth S.R.C.*, n. 4390.

property to his own use is alone mentioned in the interpretation of canon 1531, § 1. Why not a word about the necessity of investing and not consuming the proceeds of these sales? May canon 1331 be arbitrarily applied to rectors? All told, a more complete presentation of the questions peculiar to "rectors of churches" and a briefer reference to the others would have made this volume very serviceable.

Five years ago Schäfer first published his *Compendium de Religiosis*.[15] Hailed with universal acclaim, the edition was soon exhausted and was out of print for a considerable time. Now it appears in a revised second edition,[16] which has been increased by 245 pages. It embodies the numerous pontifical interpretations which have been issued since the first edition as well as other matters. For the rest, it follows the method of the first edition; even the marginal numbers are reserved for the same topics—a most commendable point, for it makes references by section numbers alike in both editions. Owing to the use of thinner paper this edition is handier than the first. Despite increase of one-third in the number of pages, its bulk is reduced by about one third. Besides a table of contents, a second index refers to the pages on which the individual canons are treated. This is followed by an extensive alphabetical index whose serviceability would have been increased very much if under several heads more subheadings had been inserted instead of merely indicating a long catalogue of numbers that follows several of the guide-words. What we said of the first edition is true of this new edition. The work is probably the best and most complete interpretation of the canons on religious.

The last part of the section of the Code on religious treats of the expulsion of unworthy members. The process is quite varied by reason of the different classes of institutes and of religious. Add to this that expulsion is a rare occurrence. All this results in the procedure becoming somewhat difficult to grasp. To overcome this inconvenience and to explain the numerous stages in the different processes P. Joseph Palombo,

[15] See review of the first edition in ECCLESIASTICAL REVIEW, LXXVIII, (1928), 99-102.

[16] Timotheus Schäfer, *Compendium de Religiosis ad normam Codicis Iuris Canonici*, (2. ed., XVI—972 pp., Münster i. W.: Aschendorff, 1931).

C.SS.R., presents a special treatise entitled *De Dimissione Religiosorum.*[17]

After an introduction in which the purpose of the dismissal of religious is discussed and the historical development is outlined, part one (pp. 17-167) treats in detail of the procedure in the dismissal of religious under perpetual vows in an exempt clerical institute. This part comprises more than half the entire book. It outlines the complete canonical trial, for which purpose it refers to numerous canons of the fourth book of the Code which must be observed in this trial. Part two discusses dismissal by decree; ch. I, dismissal of those under temporary vows (pp. 171-205); ch. II, dismissal of religious under perpetual vows in a non-exempt clerical institute or in a lay institute. Part three explains the dismissal incurred *ipso facto* (pp. 234-240). A final section discusses the juridical status of dismissed religious (pp. 240-261). An appendix contains an excellent formulary for the numerous documents to be drawn up in the various cases of dismissal (pp. 265-296). By this monograph Palombo has done a great service to religious superiors who are at times compelled to resort to this extreme measure to assure discipline within the institute and to protect its honor and reputation without. He deals exhaustively not only with the canons under title XVI of the second book of the Code, but adds also a usually brief reference to other canons especially of the fourth book which have a bearing on his subject. There are a few details to which exception might be taken. Is it likely that the Sacred Congregation of Religious will confirm a decree of expulsion if the religious has fully amended, even if only after the trial has begun (n. 113)? The Code does not prescribe that on the occasion of each admonition the delinquent must be given opportunity to defend himself (n. 182). Even in a diocesan institute the local Ordinary is not the "religious superior" (n. 159, 192). A few slips contrast very sharply with the good style employed throughout. Page 5, line 15, *putria* is evidently a typographical error for *putrida*; good Latinity does not approve the adverbial form *faciliter* (p. 103, line 10); still less does it warrant the participle perfect passive with an

[17] XVI—296 pp. (Turin: Marietti, 1931).

active meaning of *perventis* (p. 134, line 11) or of *superventa* (p. 183, line 16).

A little manual (as the author himself styles it) of indulgences for the use of the clergy and the laity is laid before us by Lacau.[18] The first section (pp. 1-62) is doctrinal and embraces the Church's teaching regarding indulgences and the general rules for gaining them. The remainder of the book is devoted to the individual indulgences. The second section contains the forms for blessing religious articles and the indulgences attached to them; and the indulgences special to certain times and places. The third section contains numerous prayers in an authorized French translation with the indulgences with which they are enriched. As is evident, this little manual is far from exhaustive and cannot replace, e. g., Beringer's classical work *Die Ablässe*, which is translated into French. But this little volume will serve very well for use in public or private devotions for those conversant with French.

A unique work on matrimony is that of Vromant.[19] It is not a complete commentary on the section of the Code devoted to that sacrament. On the contrary it presupposes that the reader is fully conversant with the general law of the Church on the subject. As the preface states, it illustrates questions of particular interest to missionaries among heathens, especially in China. One almost wishes that the author had given a complete commentary on the whole subject and merely woven the special points into their respective places. Still one must admit that the author's method of restricting himself rather to the extraordinary points has its advantages for the busy missionary. As a matter of fact he has treated most of the canons referring to marriage. But he does so with special attention to the needs and assistance of the missionary. Thus he enters upon the subject of valid and lawful assistance at marriage, without discussing all the questions surrounding the canonical form of marriage, but only those which raise questions peculiar to missionary conditions. He usually presents very tersely all the opinions about the questions he takes up

[18] J. Lacau, *Précieux Trésor des Indulgences*, (2 ed., XV—481 pp., Turin: Marietti, 1932).

[19] G. Vromant, C. I. C. M. de Scheut, *Ius Missionariorum*, tomus V: *De Matrimonio*, XIII—355 pp., (Louvain: Museum Lessianum, 1931).

and there offers the different solutions for the various circumstances in which the missionary may find himself, adding at the proper place the special faculties, dispensations, exemptions, declarations, etc. that apply to the point under discussion. Here we cannot fail to mention the fact that the author makes numerous pertinent distinctions on some questions, e. g. the impediment of crime as affecting converts for causes arising before their conversion. These are hard to find in most commentaries on such points. A copious index covering 23 pages enhances the usefulness of this work. We fail to see, however, why the author seems to deny the *Vicarius Delegatus* the right of assisting at marriages (n. 110), since the letter of the Congregation for the Propagation of the Faith empowering his appointment states that the *Vicarus Delegatus* is "granted practically all the jurisdiction in spiritual and temporal affairs, which in virtue of the Code of Canon Law the Vicar General may use in the diocese;" and that the *Vicarius Delegatus* shall "enjoy all the faculties granted the Vicar General, according to canon 368, § 1, 2°."[20] The opinion that a dispensation from disparity of cult implies a dispensation from all other impediments from which the non-Catholic party is exempt is hardly tenable in view of the declaration of the Holy Office to the contrary.[21] This view that a valid marriage contracted before the baptism of at least one of the parties becomes sacramental after the baptism of both (n. 242) is far from certain and is probably the less common. These are but slight matters in a work that ought to be of eminent service not only to missionaries but also to others, especially professors in seminaries.

Somewhat out of the ordinary indeed, yet of considerable importance, are the several administrative processes which constitute the last titles of the Fourth Book of the Code. These are chosen by Emmanuel Suarez, O.P.,[22] as the subject of a commentary which is rich in information and exhaustive in treatment. After a discussion of the preliminary canons (2142-2146) the author explains the administrative process

[20] *Acta Ap. Sedis,* XI (1920), 120.

[21] S. C. de P. F., letter, 20 May, 1931—*Periodica,* XXI (1932), 16-17.

[22] *De Remotione Parochorum Aliisque Processibus Tertiae Partis Lib. IV, Cod. Iur. Can.,* V—359 pp. (Rome: Libreria F./lii Lestini, 1931).

for the removal of irremovable pastors, of removable pastors, for the transfer of pastors, against clerics failing to observe residence, *contra clericos concubinarios,* against pastors neglecting parish duties and for suspension *ex informata conscientia.* Besides the meagre history of these processes which is well presented and used to advantage for elucidation of numerous points, the author has studied these processes from every angle and offers well argued and reliable solutions of several knotty questions. Especially is this true of the section treating of the suspension *ex informata conscientia,* an institution that can become a terrible weapon in the hands of a severe Ordinary, but which at the same time, as our author shows, is surrounded with so many safeguards, including an impartial review by the Holy See, that the clergy is fully protected against abuse of it by a hasty Ordinary. This excellent commentary can not be too highly recommended, especially to Ordinaries who may at times come into situations where they must have recourse to one or the other of these processes. As to the form in which the author has clothed his work, the style is uniformly good and clear, except for the constant use of the adverbial form *faciliter* for *facile.* It is a pity too that the printer's devil has left his mark so very frequently, though the mistakes do not as a rule obscure the author's meaning.

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Criticisms and Notes

EVOLUTION AND RELIGION. John A. O'Brien. Students' Edition. The Century Company. 1932. Pp. 243.

Considering the timeliness and importance of the subject, comparatively few books have appeared from the pens of competent scholars dealing with the attitude Catholics should assume toward the theory of Evolution. Hence this latest contribution is a welcome addition to our Catholic bookshelves.

Dr. O'Brien covers a large territory. He begins by reciting the overwhelming mass of scientific evidence for the modern theory of organic evolution, and shows how and why these theories have led men away from God when they really should have had the contrary effect. He defends the thesis that the Bible is not a text book of science and that most of the struggle between science and religion since Galileo's day is due to this misconception. There are several chapters on teleology. His discussions of purpose in nature and the philosophical implication of organic adaptations are very well done. The book is particularly valuable because his references to matters pertaining to modern science are reliable and accurate. The book is not supplied with a bibliography.

In evaluating this book the Catholic reader will do well to keep in mind that it is written for students in universities. Such students have difficulties peculiarly their own. A recent article in the *Atlantic Monthly* by Philip E. Wentworth, entitled "What College Did to My Religion" portrays these difficulties. It is the atmosphere of our modern universities rather than any one particular intellectual stumbling-block that destroys faith in revealed religion. Students of science are readily scandalized because the Church has not seen fit to teach what to them seems all-important—scientific evolution and the rest; and because some churchmen have taken a mistaken stand on matters scientific. Perhaps they should not be scandalized; the fact is that they are. Perhaps they should have a broader perspective; but students of science are proverbially narrow. Dr. O'Brien has attempted to meet their state of mind as best he could. Some may feel that he has yielded too much to their narrow scientific *Weltanschauung*. However, if it is true that missionaries should adapt themselves to the mode of thinking of the primitive people among whom they labor, surely the author, who is a missionary among those simple-minded ones who call themselves scientists, is justified in catering to an attitude that to them seems self-evident, the scientific attitude so-called. Moreover, these young students of

science will become leaders of men in the next generation and it is proper that every effort be made to reach them while in college.

In deference, presumably, to such scientific prejudice on the part of students and still more perhaps on the part of professors of science, Dr. O'Brien lectures theologians quite severely, almost to the point of ridicule. For example, on page 85 we read: "The final act in the vast drama shows the army of theologians beating a retreat to a safer and more remote terrain with the scientists in undisputed possession of the field." One may, for the special purposes of this book, consider the simile accurate enough, but it is bound to be misinterpreted by many, and I fear by some of the very students for whom the book is written. After all, these theologians were defending a more important truth than the scientists were, and if they were mistaken in tactics, that was due to the difficulties of the terrain. It would seem that Dr. O'Brien does not make clear enough the all-important fact that the theologians' emphasis on the fundamental religious and philosophical aspects of the controversy is far more justified than any scientific clamor in favor of superficial theories, no matter how well they may be established. The theologians were right in defending theism when it needed defence; we all regret that they were not better informed at times on matters scientific; but being merely human theologians they were perforce specialists as were the scientists themselves.

Theistic scientists are to-day preaching in season and out that the Bible is not a text book of science. This is as it should be, the facts are compelling that attitude. But in doing so they are not infrequently encouraging the modern sceptical attitude that the Bible is nothing but a human history of a race of men. For the Catholic, the important truth is not that the Bible does not teach science, but rather that it is an inspired book, a teacher of morals, a guide for religious truth. The theologians are the champions of those higher moral and religious principles for which the Bible is a trustworthy guide, and to picture the theologians as retreating before the scientists is a dangerous way of stating a half-truth. That God made the world is an immeasurably more important truth than the detail of gradual immergence from chaos; that man is made to the image and likeness of God is the very foundation stone of any religion worthy of the name; that is what the theologian teaches. That man is genetically related to sub-human organisms is a theoretical discovery made by men of science and useful to those who have the ability to evaluate its rather obscure lessons. The average non-specialist needs perspective more than detail, and overemphasis of the evolutionary process is stressing a detail that leads to loss of perspective.

Dr. O'Brien grants a bit too much when he says innocently (page 47) that to-day, "The theistic philosophy is held by the scientists of the world". "By a *few* scientists" would have been far more accurate. But what of it? It is rather poor logic to quote opinions of scientists in matters theological as long as "Religion and science move in essentially different orbits" (page 57). A good scientist is often a professed atheist; we accept his science, his ideas on religion do not concern us.

In a work of this kind it would be conducive toward creating a true perspective if one should provide concrete evidence to substantiate the statement on page 58 that, "For every disapproval of new scientific theories voiced by theologians, ten can be found coming from scientists". This is not done with sufficient clearness in the present work and the feeling persists in the reader that, after all, theologians *as such* have been inexcusably ignorant of science and have blocked its progress.

In discussing this conflict, which began in the sixteenth century, it would be interesting to evaluate the influence of Protestant bibliolatry upon the attitude assumed by Catholic churchmen. In 1543 Copernicus was left unmolested, was even commended by ecclesiastical authorities; in 1596 his book was placed on the Index, and one cannot but feel the suspicion that the excessive zeal in defence of the Bible shown by Catholic theologians at this time was stimulated by a fear that Protestants would outdo Catholics in reverence for the Sacred Text.

But, after all is said, *Evolution and Religion* is a book that should be read by educated Catholics. We have nothing so good that covers the same ground. Taken together with Dr. Messenger's *Evolution and Theology* it constitutes the beginning of genuine scholarly attempts to clarify the atmosphere in this field of hasty and hazy thought.

MAGISTRI JOANNIS DE RIPA DOCTRINA DE PRAESCIENTIA DIVINA, Inquisitio Historica auctore Hermanno Schwamm, S.T.D., Ph.D., Magister aggregatus facultatis theologicae Pontificiae Universitatis Gregorianae. Romae, in Pontificia Universitate Gregoriana. Pp. x+223.

This book will be welcome in theological circles for more than one reason. It is first of all a learned book, a thorough historical study. But that is not all that commends it. This dissertation is the first of a series under the name of "Analecta Gregoriana", works that are to be published by the professors and students of the Gregorian University in Rome. This University ever since its

foundation in the sixteenth century has counted among its alumni many a saint and scholar, and has held an enviable reputation for solid scholarship. "Analecta Gregoriana" will be appreciated as a contribution to theological literature. The series will contain dissertations that are too lengthy to be published in *Gregorianum*, the University's journal.

It was at the suggestion of Cardinal Ehrle that Father Schwamm took up the study of the doctrine of Joannis de Ripa. The Cardinal called attention to Ripa in his book, *Der Sentenzenkommentar Petrus von Candia.* The Franciscans owe a debt of gratitude to the learned Cardinal for discovering a light of their school who long suffered unmerited obscurity.

Those who are interested in the knotty problem of the prescience of God will find the book interesting. The author describes the state of the question in the controversy on the medium of Divine prescience during the fourteenth century; he brings to light an unknown theologian who profoundly influenced the writers of that time. Father Schwamm also shows that the Franciscans of the fourteenth century, principally Ripa, held a theory of "praemotio" very similar in many details to that of the later Dominicans.

A COMPENDIUM OF THEOLOGY. Volume I. By the Very Rev. J. Berthier, founder of the Missionaries of the Holy Family. Authorized translation from the fifth French edition by the Rev. Sidney A. Raemers, M.A., Ph.D. St. Louis: B. Herder. Pp. vii+378.

This book has an ambitious subtitle. It intends to be a compendium of doctrine comprising the essential points of dogmatic and moral theology, including the more important notions of canon law, liturgy, pastoral and mystical theology and Christian philosophy. The work has been written for the cleric who is so encumbered by the labors of the apostolate that his minutes for reading are few and far between. The zealous pastor, or assistant in a large parish, has often scarcely the time to read large manuals to keep abreast even with moral theology; dogmatic theology and the other branches that he has learned in the seminary are really unlearned later. Often this is revealed in the quality of sermons that are preached. By devoting only a few minutes a day to a work such as Fr. Berthier's a priest will be able to review at least the essentials of his theological course in one year.

The book is readable. The style is easy. Everything is stated clearly, briefly, and to the point. There is nothing in the work that smacks of the class room. These are no ponderous theses but rather

theological essays. The first volume treats fundamental theology and special theology up to the tract on grace inclusive.

This compendium has received an extraordinary welcome in France. May one hope that it will be acclaimed as enthusiastically by English-speaking readers.

THE MEMOIRS OF ST. PETER, OR THE GOSPEL TO ST. MARK, TRANSLATED INTO ENGLISH SENSE-LINES. By James A. Kleist, S.J., Ph.D., Professor of Classical Languages at St. Louis University. The Bruce Publishing Co., Milwaukee. 1932. Pp. xiv+216.

Readers of the New Testament will welcome this modern dress of St. Mark's Gospel. The translation is new and thorough, and brings the message of the Gospel nearer to modern times. The use of the colometric style brings into bold relief the Gospel's message, by making it plainer to the layman and opening a new vista of ideas to the preacher. The reader will agree that Father Kleist has achieved his purpose, "to make the great original a little more real to the men of our own time".

The book is divided into three parts: introductory sketches, the translation, annotations. The first part presents some interesting studies of the Gospel and its author. The chapter entitled "Glimpses of Marcan Art" will produce an appreciation of a Gospel too little studied. Chapter III: John the Ancient and St. Mark, will interest the student and the scholar. The second part gives the translation in sense-lines. Part three contains a short commentary in addition to "a theological comment" which will appeal to the layman and student. A bibliography of the latest literature and two indexes complete the book. The author plans to follow this study of St. Mark with other volumes.

The typography and the general make-up of the book are in keeping with the dignity of the work. Besides the Imprimatur of the Archbishop of Milwaukee, the book carries the commendation of the Biblical Institute at Rome. The *Memoirs of St. Peter* is the fifth book of the "Science and Culture Series" edited by the Rev. Joseph Husslein, S.J.

THE TREASURE OF THE LITURGY. Sacrifice, Sacramentals, Sacraments. By the Rev. Nicholas Maas, M.A. Milwaukee: The Bruce Publishing Company. 1932. Pp. x+310.

In our country the liturgy has largely been a "hidden treasure" for our laity. The recent revival of interest in discovering this treasure is materially helped by Father Maas in his recent book.

Whilst it is of primary interest to the layman, it has also an appeal to the priest and the student of liturgy, as Father Aloysius J. Muench says so well in the Foreword of the book: "To the priest . . . this book should prove a rich source of inspiration for his own sanctification, as also a ready guide of information for his important task of instructing the faithful in the truths of their Catholic Faith. To the student of liturgy it should reveal the thousand varied forms of beauty of the Church's ceremonies and stimulate reading and research into their deeper spiritual significance. To the laity it should disclose the riches of the doctrine of their faith."

This book is one of the comparatively few to present in a way that the most simple layman can understand, a study of the liturgy. The author divides his book into four parts: The Liturgy, The Mass, The Sacramentals, The Sacraments. He accompanies the priest step by step through the Mass and explains every act and prayer. He explains the difference between the sacraments and the sacramentals in a manner intelligible even to our untutored grandmothers. The illustrations in the chapter on liturgical vestments will help the layman to visualize the explanation of the vestments. The last part of the book can well be characterized as a dogmatico-moral treatise on the sacraments. In dealing with the sacraments, the author treats in short the dogmatic and moral aspects of the sacrament before accompanying the priest in the administration of the sacrament. The book should be instructive to the layman and valuable to the priest who is to instruct the layman.

MOODS AND TRUTHS. By Dr. Fulton J. Sheen, Ph.D. The Century Company, New York. 1932. Pp. ix+236.

This work is a sequel to the previously published *Old Errors and New Labels*. *Moods and Truths* is a series of essays on a variety of subjects that touch, for the most part, upon theology. In the first half of the book the author treats under catchy titles such themes as saintliness, the confessional, authority in religion, the Blessed Virgin Mary, and the Catholic philosophy of life. In the chapter "Religion without Dogmas", Dr. Sheen answers popular objections against the Church and her policy. And this he does by showing that the same objections were brought against her Divine Founder.

The chapter on "The Right of Sanctuary" is perhaps the most logically developed from the viewpoint of theology. "The Curse of Broadmindedness" is masterful in irony. There is a paragraph which begins, "The Church believes . . . " (p. 129), and, though lengthy, it offers a rare example of wisdom and wit. The following snatch from "The Unworldly in the World" is characteristic and

gives us an idea of Dr. Sheen's unique faculty of seeing things from new viewpoints. Speaking of Salome's dance before Herod, he writes: "As she danced two men lost their heads. Herod lost his figuratively, for he believed that a man should move with the times, and that it was lawful to live with another man's wife; John lost his head literally, for he believed that a man should not change with the times, and that it was not lawful for a man to live with another's wife. The Church believes that John was right and Herod wrong. Being a saint, which is the foolishness which purchases eternity, means losing one's head John's way, rather than Herod's." As in all his works, so here too the author manifests a truly poetic soul: "Will the executioners be saved because they knew what they did when they unfurled our Blessed Lord like a wounded eagle upon the banner of salvation?" And on the same theme we recall the following lines from the writer's radio voice as we read again on p. 212: "And so the King went to His death—for a bed, a Cross; for a pillow, a Crown of thorns; and lest His hands and feet should slip out, they tucked them in with nails." His language, though at times familiar, is nevertheless always dignified. Indeed, all who have listened to the voice of this dynamic preacher and radio-speaker will rejoice to learn that *Moods and Truths* contains in permanent form many of those ideas that once charmed them whether in the pew or in the parlor.

Dr. Sheen is ever finding new applications for old truths; ancient facts appear novel under his versatile pen. When Dr. Sheen conceives an idea or wishes to exemplify a principle, then Scripture, history, geography, and the various branches of science are ready to serve with an example or illustrative comparison. Indeed, we should like to see the much-vaunted "science" of our day receive a treatment at his hands.

Few writers can balance thoughts and sentences, play on words and use alliteration or employ contrasts and paradox with such natural grace and elegance as Dr. Sheen—too few. His style is graphic and concrete, every paragraph is thought-crammed, and while he approaches Chesterton in the use of paradox, yet he is without the latter's obscurity. We would not subject his every statement to critical analysis, for we too much respect his poetical and oratorical privileges. Yet we regret to note that he continues his use of the word "sacrament" which, even with his explanation, we fear might mislead. To "gardener" and "divinize" are words not characteristic of good style. Sheen's style is a bit too marked, and though at times he produces effect by obscurity, we love his books nevertheless; and in *Moods and Truths* this clever psychoanalyst feels the pulse of the present day, measures its moods with the yardstick of truth and serves us an intellectual cocktail withal.

SHINING IN DARKNESS: Dramas of the Nativity and Resurrection. By the Rev. Francis X. Talbot, S.J. Longmans, Green & Co. Pp. 153.

These short dramas are to be read, not acted. The dialogue form has evidently been adopted for greater vividness, thus putting the action into strong relief, while the scenes are described through notes. There are thirteen scenes, portraying events at the beginning and at the end of our Lord's life. The general title, *Shining in Darkness*, gives a clue to the manner of treatment, which is largely impressionistic. In each scene the Light is made to shine more strongly by contrast with the "darkness which did not comprehend it".

The aim of the author is to make the Gospel scenes more real, more human, more accessible to the scope of our own experience. The actual account of the Evangelist is expanded into what the given characters might reasonably have done or said, and picturesque details are added to make the picture clearer. The emotional response of the characters to events, which has to be so largely a matter of conjecture when one meditates a Gospel scene, is developed with great freedom, and although one may dissent from the particular response as given by Father Talbot, one must admit that it is realistic, convincing, alive. One would dissent, perhaps, most actively from the portrayal of Our Lady's panic in "Down to Bethlehem", and of the disordered excitement of the shepherds in "Out on the Hillside". One would dissent because of certain preconceived notions formed in childhood of Our Lady's invariably dignified self-control, and of the awe of shepherds who had seen angels, but in dissenting one would admit that it might very well have happened as Father Talbot paints it.

Some readers will perhaps object to the familiar language used by some of the characters, especially the fictional ones, yet the contemporaries of Mary and Joseph must have used an idiom corresponding to our colloquial tongue. Part of the vividly human quality of these dramatic scenes is secured by the very human language in which the characters speak.

As does the Life of Christ by Archbishop Goodier, these little dramas of the Nativity and the Resurrection make our Lord more real, more warmly human, more of a *Person*, and as such they should be powerful aids to the making of that Composition of Place with which St. Ignatius bids us begin our contemplation of our Lord's life.

But in addition to the devotional thrill which they give, the reading of these brilliant scenes gives also an abiding artistic satisfaction.

A HANDBOOK OF FUNDAMENTAL THEOLOGY. Volume IV. By the Rev. John Brunsmann, S.V.D. Adapted into English by Arthur Preuss. St. Louis: B. Herder. Pp. 366.

Mr. Preuss has made a new addition to his theological works. He presents the fourth and last volume of his translation of Brunsmann. The present work is divided into two parts, the first treating the teaching authority of the Church; and the second, faith. It is done into good English, very compact in style. It is easy to read; there is nothing vague or ambiguous. Even the difficult problem of the analysis of the act of faith is so clearly put that there is nothing to prevent the ordinary student from seeing the point. It is a work for the seminary, but will also be keenly appreciated by anyone else who has any interest in the progress of theology.

We need more works like those that Mr. Preuss has given to English theological literature. There are few Americans who care to read in any other tongue than their own. There are so few theological works written in English that our interest in the development of theology has been rather half-hearted. Therefore we need more such translations.

ST. HUGH OF LINCOLN. By Joseph Clayton. New York: P. J. Kenedy & Sons. 1932. Pp. xxi+237.

The reviewer confesses to a love of this book, not from the viewpoint of style, but because of the unconquerable fearlessness, the spiritualized purposes and unruffled poise of its hero. We in this country, where spiritual order was often brought out of chaos by leaders born in other countries, are sympathetically drawn to this "foreigner" who won the hearts of Englishmen.

St. Hugh of Lincoln was a moulder of events in the twelfth century. Born in Burgundy, he had the good fortune so to be educated by the Canons Regular that his "natural sincerity was not twisted and distorted, his fearlessness was not repressed" (p. 10). His heart was with the Carthusians and to them he went, to La Grande Chartreuse. He had become procurator by 1180 when he was sent to England to head the young but drooping monastery there. Of the Carthusians Ruskin says they "reared in their mountain fastnesses and sent out to the world a succession of men of immense mental grasp and severely authoritative innocence: among whom our own Hugo of Lincoln, in his relations with Henry II and Cœur de Lion, is to my mind the most beautiful sacerdotal figure known to me in history" (xiv).

Unwillingly did St. Hugh come from the cloister to be made bishop of Lincoln. But he had a mind to grasp large things. We owe to him the famous cathedral. We owe to him a vast share in the protection of spiritual interests against the encroachments of the State. Fearlessly and without guile could he stand before Henry II or Richard and not only defeat their purposes but win their admiration. Said Richard: "If all the prelates of the Church were like the bishop of Lincoln, in truth no prince or king in all Christendom would dare say a word in their presence" (160). Likewise, he stood out against popular opinion and protected the Jews. One who wishes to see the trait of justice nobly exemplified in a prelate should read this biography.

Saint that he was, we naturally expect the spiritual to dominate his life. His learning was deep and wide. But he was a fine example of a man not spoiled by power nor pride of office. The birds and the poor were his friends; yet all classes sought his advice. He shows us how one may retain equanimity amidst the distractions of office. For a month or longer each year he would retire to the monastery to replenish his spiritual storehouse. "Back at Witham the bishop would resume the old Carthusian life he loved and take up the daily round of duties; not as a bishop but as a plain monk. He would in no respect live differently from the brethren; his cell was as other cells and no chaplain or attendant waited upon him; he would do his share of the domestic work and take his turn with the rest of the community at washing up the plates and dishes" (121). St. Hugh is of interest to us in a day when thoughts of money absorb so many because of "his capacity to keep the soul unspotted from the cares of office and the inner citadel inviolate" (xv).

THE UNEMPLOYMENT PROBLEM. Thurber M. Smith, S.J., LL.B., Ph.D. The Bruce Publishing Co., Milwaukee. 1932. Pp. 218.

In this well balanced treatment of the problem of unemployment Father Smith explains the nature of unemployment, its history and causes and the methods that are currently advocated for its relief. Finding among these methods no adequate solution the author devotes the last fourth of the volume to the merits of the coöperative movement and more particularly to consumers' coöperation with a view to finding the means to supply a steady demand for goods and thus to stabilize production. He concludes: "The economic formula contained in the coöperative movement may not be *the* solution, but it seems to be *a* solution. It seeks no particular favors, but aspires to victory by reason of its inherent economic superiority over both

Individualism and Socialism." We must not however expect too much from an economic formula alone. "It should never be forgotten that systems and economic transformations can do nothing unless they are inspired by a spirit of brotherhood and a thirst after justice which will counteract the deep stirrings of selfishness in the heart of every man. It is not merely a question of convincing the understanding, though that is necessary; nor merely a problem of changing the material conditions of production and distribution, though perhaps that too must be done; it is a question of reaching that deep-seated spring of men's souls, their consciences."

The chapters on the causes of unemployment show a careful acquaintance with the recent literature of the subject. There is missing from the book, however, a full appreciation of the terrible beating that capital has been taking during the past three years.

As we contemplate our own evil plight we are likely to look back to the distant past as the golden age. This may be why Dr. Smith credits instead of charging the Statutes of Laborers to the Middle Ages. It may also help to explain the statement that at that time: "A man who was out of work was considered, with some show of reasonableness, as being voluntarily idle. . . . There was no room for the plea that he was willing to work but could not find work."

The author's treatment of the problem of technological unemployment is on the whole judicial and enlightening, but he seems to the reviewer not to have done full justice to Douglas in the footnote on page 93. No fault, however, can be found with his conclusion that, "even admitting that technical progress is the way to higher material civilization, such progress means change and dislocation (whether temporary or permanent) and it is not fair that the individual workers should bear the social costs alone."

In the chapters on coöperation there is a disposition to consider the profits of enterprise as something taken from the consumer rather than as something produced by the enterpriser. The Marxian socialists on the other hand hold that profits are the creation of the producer rather than the consumer. The particular producer who gets this credit from the socialist is the laborer, it is true, rather than the enterpriser. Perhaps the truth is that the enterpriser is really productive, but that in a great many cases the coöperating consumers are able to furnish the enterprising skill with less cost to themselves than when that skill is supplied by a capitalistic enterpriser.

Literary Chat

It is characteristic of a cultured mind to acquire the habit of seeking the wider meaning of details. An inert mind rests in details and deals with them regardless of their larger implications. The widening margin of leisure is a significant detail in modern life. The shorter work day and work week promise a further extension of leisure for practically everyone. Those who are thoughtless accept their leisure thoughtlessly and waste much of it in aimless activity. The thoughtful mind seeks an interpretation of leisure as an opportunity not only for recreation but also for the further enriching of personal and social life. The movement in the direction of adult education represents the serious endeavor to utilize leisure for worthy personal development and the encouragement of the larger impulse of service to society as a whole. One notes with much gratification the serious efforts of the National Catholic Welfare Conference to take its place among the factors in American life that are endeavoring to get the most out of leisure time and to offer direction in the use of it. *Catholic Action,* the monthly publication of the National Catholic Welfare Conference, publishes in its August issue fourteen feature articles dealing with the cultural mission of leisure and the varied activities which it encourages in the interests of adult education. Study Clubs of which there are a thousand, Methods of Self-Education, Study Programs for Rural Parishes, the Accomplishments of Study Groups, the Meaning of Leisure, Education by Conference, Preparation for Catholic Action, the Catholic Evidence Guild, are among the topics discussed by competent and experienced writers. Those who wish further information as to literature and methods of action may send inquiries to the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N.W., Washington, D. C.

The Rev. Stephen J. Brown, S.J., who has done so much in connexion with the Central Catholic Library of Dublin, has just compiled a List of Catholic Mission Literature that is of first-rate value to all who are interested in present or past missionary activities. (Central Catholic Library, 18 Hawkins Street, Dublin; pp. 105.) Father Brown's aim is to make available a vast amount of literary information that is neglected in bibliographies of mission works, issued by friends of Protestant missions who have no direct interest in the corresponding Catholic field. He laments in even Catholic circles an inclination to overlook mission literature in general lists of Catholic works.

The present Handbook does not cover the entire field, as it contains comparatively few indications in languages other than French and English and is confined to the period since 1850. Nevertheless the Index shows over three hundred authors and their works. The Geographical Index enables a reader to find without effort literature on any field in which he is interested. Two hundred and fifty mission centers are located.

The literature is classified as follows: Bibliographies, Works on Missions in General, Mission History, Particular Missions, Missionary Orders, Missionary Travels, Almanacs, Calendars, Atlases, Stories of the Missions, Mission Periodicals, Pamphlets and Series. An impression of the extent of mission literature may be gained from the fact that Father Robert Streit, O.M.I., who died recently, undertook a complete *Bibliotheca Missionum* in nine volumes. The seven volumes completed contain four thousand pages. The work is to be completed by Father Dindinger, O.M.I., Prefect of the Pontifical Library of Missions. The Vatican Mission Library contains 30,000 volumes. Its catalogue will be an important addition to our bibliographical literature.

The ECCLESIASTICAL REVIEW gladly takes occasion to make known Father Brown's helpful contribution to the cause of the missions and commends it particularly to seminary libraries. As the work of the missions receives increasing recognition in the semi-

naries, steps toward the gathering of a good collection of works will be made easy by this impressive compilation of Father Brown.

In *Le Dogme Catholique* Canon Eugène Duplessy gives the laity a comprehensive book on speculative theology. (Paris, Maison de la Bonne Presse; pp. xiii + 566.) The work follows up the same author's book on apologetics published in 1924. This volume is the first of the Canon's *Exposé de la Religion*. The writer has boiled down speculative theology and made it palatable for men who are not expected to be metaphysicians. Those who read the book will long for the volumes that are to follow. The work includes all the tracts that are taught in any manual of dogmatic theology, except the tract on grace. The explanation is popular. Sometimes one must admire the Canon's clever examples. The proofs are simple. They are taken from Scripture, the Fathers, and from reason. Laymen who read the *Exposé* will be prepared to give a reason for their faith, to quote and explain texts from the Bible, and will also have some idea of the teachings of the Fathers. That is an ideal. But why should it not be realized? We teach so much about Catholic action. We impress upon the laity that they are to participate in the apostolic mission of the hierarchy. Teaching is a part of that mission. Should not a militant Catholic be a theologian of the street corner? That is what a higher course in religion such as Canon Duplessy's will bring about. The Canon intimates in the preface that a volume on moral theology and one on liturgy are soon to follow.

The reader will enjoy Ugo Mioni's story of *La Comtesse Marie-Thérèse Ledóchowska, La Mère des Missions d'Afrique*. It has been done into French from Mioni's Italian life by an anonymous translator. The tale is delightfully modern while it breathes the charity of early Christians. Here is a Polish countess, living amid the glare and glamor of the court of Vienna, loved by all the nobility for her charm, renouncing bright prospects for a marriage that would assure her a high position at the court, becoming a penniless beggar for the African missions. She tries unsuccessfully as a child to become a great painter, then a great poet, and finally resolves to become great as a saint. Always energetic in pursuing her ideals, she continued to be unusual. She is to be admired for her heroism, for she faced hard facts in making her life's ideal a reality. She became a great apostle of the press, and then the founder of a religious community, whose sole purpose is to collect funds for the African missions.

Those who know the Sisters of the Society of St. Peter Claver and have seen the sacrifices they make for the African missions, will appreciate the book of Mioni. They will realize that the spirit of renunciation that the holy foundress learned from the Poor Man of Assisi—she was a tertiary—still lives in her Society. (Turin, Firme Marietti; pp. 231.)

The poet who said "beauty is truth, truth beauty", spoke more fully than he knew. We seldom give ourselves in delight to God. The beauty of earth wins us: captivates us: we delight in it. But even though it be for the most part sensible, there is ever in it the essential appeal to the mental and the spiritual. If we would remember this we would remember also that God is beautiful, that He is essential beauty from whom all created beauty springs, and that His Word, His substantial Truth, Jesus Christ, is all beautiful. In the highest sense, beauty is truth, and truth beauty.

The beauty of God's truth, the marvelous harmony between Creator and creature, the comfort and the ultimate integrity which it reveals, fascinate the mind, if the mind will but look upon them.

To show forth the resplendent beauty of God has been the aim of Doctor Soubigou in his volume on and of the psalms. (*Dans la Beauté Rayonnante des Psaumes*, par Louis Soubigou. P. Lethielleux, Paris, 1932.) The one hundred and fifty psalms are

here given in a new translation made direct from the Hebrew. The author looks to an audience of the general faithful. He prescinds from all learned or too detailed discussion. His aim is to introduce the ordinary reader, so to speak, to a knowledge of the Psalms, their wondrous beauty and the inspiring religious message they carry.

The Psalms are not printed in the order of their number. After a brief introduction, very necessary for a right appreciation of the Psalms, the first part includes those Psalms that sing the praises of God, our Creator, and of His providence. The second part, those Psalms that speak specifically of the relations of man to God, man in his suffering, in his uprightness, in his sin. The third part those that treat of religious devotion and the liturgy; the fourth, those Psalms that sing in prophecy the glories of Christ our Lord, and of Sion, His Church as the religious center whence radiates the unity of the peoples of all the earth.

Those who read French will find the volume both informing and inspiring.

In these days of relaxed literary standards when so little attention is paid to true moral values, some reliable direction is necessary in the choice of books that one can recommend. A recent novel widely advertised as a prize winner and widely circulated, treated Christian standards with a disregard that seemed inexcusably shocking. One can scarcely recommend a book nowadays without first examining it carefully. The work of Catholic Book-a-Month Clubs is most important for this reason. And it may be well to take into account the service of the Cardinal Hayes Literature Committee whose lists of recommended books become a quarterly with the June issue. (*Catholic Book Survey*, 23 East 51st St., New York City.) That number contains 108 titles classified as History, Biography, Fiction, Economics and Social Science, Religion, Art, Poetry, Essays and Criticism, Travel, Science, Education, Juvenile Books.

Each work is described briefly. Choice is not confined to Catholic books. The following tests are sufficient. The book must be worthy of mature intelligence. It must not offend the Christian sense of truth or decency. It must have the marks of good literary craftsmanship. One can but wish the Committee and its *Survey* God-speed on its high mission.

The Bruce Publishing Company of Milwaukee has brought out an attractive edition of the Little Office of the Blessed Virgin with a Commentary by Sister M. Mildred, O.S.F. The text is given in Latin and English. The Commentary takes up fifty-eight pages. It is followed by review questions which are of much value for systematic instruction.

From the Catholic Truth Society of London comes most opportunely a twenty-page pamphlet entitled *Christ the King*, by the Rev. John O'Connor, who was God's instrument in receiving G. K. Chesterton into the Church, and whom Chesterton featured in his *Innocence of Father Brown*. Father O'Connor's treatment of his theme is quaint, stylistic, and full of suggestion for the preacher on the feast which the Universal Church will celebrate on the last Sunday of this month. To the same timely topic is accorded place of honor in this issue of the REVIEW.

A cablegram to the N. C. W. C. News Service brings the information that, in accordance with the Apostolic Constitution "Deus Scientiarum Dominus", the Sacred Congregation of Seminaries and Universities has erected three superior faculties as follows:

A Faculty of Ecclesiastical History and a Faculty of "Missiology" in the Pontifical Gregorian University, and a Faculty of Ancient Eastern Studies in the Pontifical Biblical Institute in Rome.

The aim of the Faculty of Ecclesiastical History is to prepare Professors for Catholic Universities and to train writers able to defend the Church in History. The Faculty of "Missiology" will illustrate mission-

ary activity by theoretical and practical means, lending to this undertaking every possible help that can come from juridical, ethnological and linguistic erudition. This faculty will be divided into different sections according to the different missionary regions. The Faculty of Ancient Eastern Studies will follow a program leading to a comprehensive knowledge of the languages and religious life of ancient Eastern peoples, and to complete Biblical studies.

Books Received

THEOLOGICAL AND DEVOTIONAL.

MARRIAGE LEGISLATION IN THE NEW CODE OF CANON LAW. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., late President of St. Patrick's Seminary, Menlo Park, Calif.; author of *Penal Legislation in the New Code of Canon Law*. New, revised edition. Revised and enlarged by the Rev. P. J. Lydon, D.D., Professor of Moral Theology and Canon Law at the same Seminary. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xix—390. Price, $2.75 *net*.

"INTO THEIR COMPANY." A Book for a Modern Girl on Love and Marriage. By a Medical Woman, a Girl and a Wife. With an Introduction by the Rev. C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. 1932. Pp. xxii—88. Price, $0.40 *postpaid*.

LE BRÈVIAIRE. Par G. Hoornaert, S.J. Desclée, De Brouwer & Cie, Paris–7e. 1932. Pp. 89. Prix, 3 *fr.* 50.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von *Herders Konversationslexikon*. Dritter Band: Caillaux bis Eisenhut. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. vi—816. Price, $9.50 per volume (13 vols.).

VOM HL. SPIEL DER GOTTESKINDER. Eine Messerklärung. Von P. Pius Beck, Augustiner. Rita-Verlag und -Druckerei, Würzburg. 1932. Pp. 150.

L'ORIENT ET NOUS. Par Léopold Levaux. Ier Volume: La Chine et le Catholicisme; La Figure Religieuse de Gandhi; Rabindranath Tagore et *La Religion du Poète*; La Défense de l'Occident. Éditions de l'Aucam ou E. Desbarax, Louvain. 1932. Pp. 383. Prix, 25 *fr.*

S. AGOSTINO. Pubblicazione Commemorativa del XV Centenario della Sua Morte. Con Scritti di Agostino Gemelli, A. Masnovo, Paolo Rossi, Mario Casotti, Romano Amerio, Silvio Vismara, Francesco Pelluzza, A. Galli, U. A. Padovani, Andrea Oddone, Francesco Olgiati, Melchiorre Roberti, Emilio Albertario, G. Soranzo, Aristide Calderini, Carlo Calcaterra, Giorgio Nicodemi, Giovanni Galbiati. Preceduti dall'Enciclica di S. S. Pio XI. Pubblicati a cura della Facolta di Filosofia dell'Università Cattolica del Sacro Cuore. Societa Editrice "Vita e Pensiero", Milano.

LA VIE DE FOI. Sa nature, ses progrès, ses consolations, ses épreuves et sa fécondité. Par le R. P. Riondel, S.J. P. Lethielleux, Paris–6e. Pp. 366. Prix, 18 *fr.*

LE SAINT DU PEUPLE, ANTOINE DE PADOUE. Par le R. P. Facchinetti. Traduit de l'italien par Ph. Mazoyer. P. Lethielleux, Paris–6e. 1931. Pp. 248. Prix, 12 *fr.*

DE RELATIONE JURIDICA INTER DIVERSOS RITUS IN ECCLESIA CATHOLICA. Alexius Petrani, S.Th.Dr. Marius E. Marietti, Taurini et Romae. 1930. Pp. 107.